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SUMMER RAMBLE

IN

SYRIA,

WITH A TARTAR TRIP FROM

ALEPPO TO STAMBOUL.

BY THE REV. VERE MONRO.

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IN TWO VOLUMES,

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EMBELLISHMENTS.

Breaking up of the Pilgrim Encampment on the Banks of the Jordan at Midnight. *To face Title Vol. I.*

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A

SUMMER RAMBLE IN SYRIA.

CHAPTER I.

Character of Arab Servants. — Godoloski. — Anecdotes of him. — Osman Effendi. — Intended Pilgrimage to Mount Sinai. — Hamet the Just. — Bedouin Tribes about Mount Sinai. — Start for Mount Sinai. — Streets of Cairo. — Arrive at Ravine beyond the Caliphs' Tombs. — Return to Cairo. — Dissatisfied with Hamet. — Ankle-ring. — Start a second time. — Trick of the Sheikh. — Indulgence to Arabs misapplied. — Return again and dismiss him. — Bedouins not always dilatory. — Absurdity of Eastern Manners with regard to Business. — Hire a Kangia. — Leave Cairo for Damietta.

Cairo, March 1833.

THERE are no accompaniments more indispensable to the enjoyments and advantages of travelling than sound health, a happy temper, and a good servant; and yet, what gifts are of a more uncertain tenure? The two first frequently depend so closely upon each other,

that when one is shaken the other is destroyed; and when both are lost, a man is thenceforward fit only for seclusion. The last is of rare growth, and difficult of preservation; for those most valued are often found, when weighed, to be most wanting. An Arab, however, never enters your service in the questionable character of a "treasure." It is a proposition universally received, that all Arabs are lazy, false, and dishonest; so that when prepared for the worst, it is a relief should one be found less endowed than you expect with the *propria* of his species.

I lingered near three weeks at Cairo, awaiting the arrival of a servant from Alexandria, who having frequently travelled through Syria, knew everything, was well known, and generally accounted the best attendant in Egypt for that expedition. Although a Greek by birth, he was not more dishonest than an Arab; a tribute of commendation which no reasonable man expects in one of the Greek nation. He was, however, employed by an Englishman who could not at that moment discharge him. In order to dissipate the *ennui* which never fails to sit heavily upon a tra-

veller during a protracted residence in Cairo, I occasionally visited the shop of one Godoloski, a vender of cosmetics, attracted by the infinite variety of anecdotes which he had at command, and the ludicrous manner in which he told them; but some passages in his life merit to be related, as adding to the many cases in which Fortune sports with us, in the plenitude of her influence, chequering our existence with brighter or gloomier colours, according to the wayward frolics of her fancy.

This lively little Frank had visited divers countries, without residing in any one long enough to acquire its language; accordingly, his *patois* was a mosaic of all known tongues, with much that belonged to none. By birth a Pole, he was early consigned to the care of an uncle, a clergyman in Philadelphia, whose roof he left in consequence of his aunt smiting him in the face with a coffee-pot. Houseless for the night, he took shelter in a watch-box, and was next morning carried before the mayor as a vagrant. His uncle being sent for, used every argument to induce him to return, but to no purpose: Godoloski had resolved to visit his

native land, and nothing could shake his determination; whereupon his kind-hearted uncle wept, and beat his aunt,—and the young Pole took his leave of America, and his passage for Europe in a French vessel. During the voyage he was captured by the Dutch, and being detained a prisoner for ten months, subsequently passed into England, and fixing himself at Manchester, married the daughter of a rich merchant. "Now," said he, "I kept my carriage." But, alas! the instability of all human happiness!

La Fortuna,
Deidad barbara, importuna,
Hoy cadaver y ayer flor,
No permanece jamas!

His wife died, his riches perished, and having visited all the chief towns in England, he settled in Edinburgh, where his great solace seems to have been oat-cake and milk-porridge, the recollection of which even now makes him rub his hands with delight. After this he travelled into Russia; but finding nothing there to detain him, went to France and resided at Lyons, where he became a soap-boiler, publican, and preacher. Here he flourished, his revenues increased, and he had lodged some thousand

francs in the Lyons bank, when the house failed, and becoming again penniless, he was compelled to migrate. His next attempt was in the northern part of European Turkey; whence he finally came to Cairo, and now occupies a shop about nine feet square in the Frank quarter, where he practises as chemist, perfumer, and physician. His dearest wish at present is to return to Scotland, marry a Scotchwoman, and breakfast on oat-cake and milk-porridge.

This general trader recommended to my notice a certain Pole as a suitable person for a servant; honestly assuring me at the same time, that he was a very bad character, and extremely lazy; but that, if he could not find the means of removing from Cairo immediately, he would probably lose his head by the hand of his late master, one of the beys, who had just returned from the army. What his offence had been I could not learn, though I questioned Godoloski on the subject. It was hinted by some one else, that he had been a more frequent visitor in the hareem* than the

* In the orthography of this word I have followed the Oriental pronunciation "hărēēm."

absent colonel would approve of: an offence, however, for which no man could be deprived of his head, under the late constitutional enactments of Mohammed Ali; although he might lose his life from severe chastisement with the corbash, an instrument cut from the hide of the hippopotamus, supplies of which are brought down the Nile by the slave-boats. In size and form this weapon resembles an English jockey-whip, but is more elastic; when kept well oiled it takes a polish and becomes perfectly black. It is occasionally mounted with silver, and may be seen in the hands of most well-bred Egyptians.

The man now recommended to me was a conspicuous figure in the Frank quarter, where he might be seen continually lounging about, until the unexpected return of the Bey warned him to keep out of the way. His dress was tight and green, with a new and glossy tarboush exquisitely set upon his head, from which dangled a dignified exuberance of blue tassel; and the delicate cane which ever and anon he pressed against his lip, gave him the air and pretension of a *petit-maître*, which were ill supported by a voice and manner insuf-

ferably coarse. He had been *Turcoman** to beys and pachas, and though under twenty-five years of age, spoke the Eastern and several European languages fluently. He was moreover well acquainted with Syria, Asia Minor, and the North of Europe. His notorious bad character was rather in my favour; for being upon my guard, I was less likely to be imposed upon. But he wished to travel rather as companion than servant, in which capacity I declined taking him: "Then," said Godoloski, "I have it; I know ze man for you, God bless you, sir, ze first cook in all Cairo — talks all language. God bless you, sir, when I serve a gentleman, I serve him. I tell you, sir, ze honestest man in all Cairo; but if he get ze bottle, he be drunk, always drunk. A very honest man!—ze d—— rogue, he pass my botick all day: I not see him now, z'very curioso. He ze man for you, sir;—I tell you, sir, in ze desert c'est impossible, he not find aqua vita. Ah, ze rogue, he come now. Shoof enti, (look you!—calling to him,) un signore veut parler con vous."

* "Interpreter," commonly called by Europeans "*Dragoman*," for what reason I know not, as it is not so pronounced in the East.

He came at the call, and proved to be a Frenchman, small of stature and oppressed with years. His dress was ragged and loaded with dirt, comprising neither waistcoat nor neckcloth. His shirt and skin were of a dark chestnut, and his coat and shoes hung loosely upon a body squalid and feeble from habitual drunkenness; while a torrent of tobacco-juice was pouring from either corner of his toothless mouth. He conversed fluently in French and Italian; but as Godoloski now confessed, "No sir, him speak no Arabs." The Frenchman gave a glowing description of his own merits, to all which he said the other could testify, and that no one could say any harm of him. He was intoxicated, and seemed to be a man of considerable talent; but he was not exactly the sort of thing I wanted.

Osman* Effendi being present at the time, called to a young Arab, who was passing, to come and be examined; upon which my friend Godoloski grew furious:—"I tell you, sir, dat

* The superior Turcoman to the British Consulate at Cairo, whose intimate acquaintance with Egyptian manners, customs, and people, renders his services invaluable; and these are with much kindness tendered to all travellers.

man is ze first tief in all Cairo,—when I serve a gentleman, I serve him. If you take dat man, he is ze first tief." The lad was about eighteen, and knew nothing, except perhaps some few clever things in the way of the trade, to which Godoloski said he could turn his hand. In this emergency, the Pole again petitioned to be taken on the most humble terms; his situation every day becoming more critical. He now offered to cook, clean boots, or do anything that might be required; and I was compelled to accede, though without any sanguine foreboding of his suiting me.

It had long been my wish to make a pilgrimage to Mount Sinai, and attempt reaching the Wady el Ghor, by the way of Wady Mousa; a route accomplished only by Seetzen, until the last year, when all parts of the desert near to and northward of Akaba had been visited by a Frenchman,* whose residence there for many months, it might be presumed, had in some degree softened the antipathy of the Bedouins toward Europeans, and rendered the prospect of success more favourable.

* M. Linant.

For this purpose, I had engaged four dromedaries of Hamet el Rasheidi,* a sheikh of one of those five tribes who, when combined, are called Towara, or Bedouins of Tor.† Hamet engaged, after conveying me to Mount Sinai, to assist me in the best manner he could in effecting my progress forward; and as a preliminary measure, he introduced me to a sheikh of the Heywat tribe, to whom the district about Akaba belongs; and who, when united with the Terabeen, a tribe holding the north-west side of the desert, and with the Bedouins of El Tigh, are frequently engaged in wars with the Towara; during the existence of which it would be difficult to pass from one to the other. At the present moment, these warriors had beaten their swords into some more peaceful tools, though neither ploughshares nor pruning-hooks, and the Heywat sheikh had little doubt that a traveller might pass the Wady Mousa, upon satisfying the reasonable demands of his three associate clans.

* "Hamet the Just."

† A place upon the eastern shore of the Red Sea; or the name may be derived from Jebel Tor, the Arabic appellation of Mount Sinai, in which district their territories lie.

The dromedaries were strong and active of their kind; and the one appropriated to my use was of great beauty. He was white, in fine condition, and so tractable, that the slightest motion of the light cord which hung from his head would turn him in any direction; and so easy in his paces, that he seemed rather to float through the air than to walk the earth.

Our progress along the town was necessarily extremely slow, by reason of the narrowness of the streets, crowded as they are with foot-passengers of all nations, together with well-mounted Turks, and their dismounted attendants, who in blue shirts, "well girt," run before the horses, and bear the pipe-sticks of their masters. Besides these, there are ladies and gentlemen on asses, who thread their way at a brisk run, heedless of every impediment; the donkey-boy continually screaming out, "*ridluc sheymarnuck, sheymeenuck,*" (move to the right — to the left,) as the case may require. Fortunately carriages and four are not numerous; but the convenience arising from the scarcity of them is counteracted by the long strings of camels, which supplying the place of aqueducts, transport water from the Nile to all

parts of the city, and with their dripping burdens occupy so much of the street, that it is not easy to pass them on foot without receiving a portion in your pocket.

We were scarcely *en route* before the sheikh left us, and having gone forward at a slow pace to a ravine little more than half a league from the Caliphs' Tombs, Hamet's slave, with a Bedouin who had joined us, began to unload the dromedaries, conveying to me the intelligence that we must remain there until the sheikh's arrival.

Patience is not equally dispensed to all: when my allowance was exhausted, I compelled the men to reload, and returning to my lodging, detained the best animal, while the slave was despatched in search of the sheikh. Upon his appearance he apologized by saying that Ahmet Pacha, the minister of war, had imprisoned him, hoping to get possession of his dromedaries; but finding that he was in the service of an Englishman, had afterwards released him. To this tale of course I gave no credit.

Upon my demanding the money which he had received previous to our departure, he protested that he had spent it; but drew from his

breast a large ankle ring,* which he tendered in lieu of it. It was stamped as silver, and weighed nearly a pound. But upon his promising to cause no more delays, I started with him on the following day.

Having halted outside the Bab el Nasrh,† on a rising ground near the fountain, the best dromedary was disburdened, in order, as the sheikh said, to lay on the provender for the journey. Satisfied with this explanation, I moved away, my attention being diverted to other objects; and it was not until summoned to go forward that I discovered the trick which had been played. My own powerful sumpter dromedary had been taken away, and another substituted for it, so small and weak as to be totally unfit for the journey; and this, it was said, would *do well enough* for me. The numberless vexatious incidents which were likely to arise from this man's want of faith determined me immediately to dismiss him, and instead of

* He had bought this for one of his wives,—a common method of investing money among the Bedouins. These rings are worn by the women, who being held sacred, and left inviolate in the casualties of war, the property is thus secured.

† "Gate of Victory."

visiting Mount Sinai, to reach Jerusalem by the usual route, if possible, before the Greek feast of Easter.

Up to this moment I had scrupulously forborne to lay hands on "Hamet the Just," notwithstanding repeated provocations; reflecting that when among his tribe I should be completely at his mercy, and any severity toward him might be visited upon me with interest. The privilege of redressing grievances by the summary process of manual chastisement is one conceded by the Pacha to all sufferers of certain rank; and though painful to feelings imbibed by European education, it is absolutely indispensable for the progress of the traveller in a country where all other arguments are unavailing. I knew *only one* instance in Egypt, where reason and indulgence were persevered in beyond certain limits, by one who told me that after being subjected for six weeks* to every sort of annoyance, and needless delays upon the Nile, his boat being purposely run upon the sandbanks, the crew quitting it at the villages, and sometimes detaining him for two days, or even more,

* Travellers generally seize the *first* occasion to punish a mutinous crew, and their orders are afterwards attended to.

his good temper was broken by these repeated trespasses upon it, and his men refusing to track, he proceeded to punish them, when they rushed upon him in a body, and but for the timely interposition of his servant with his pistols, would probably have done him some serious mischief. Having taken them before the sheikh of the nearest village, he was asked "*what he wished to have done to them;*"—"*Punished for their bad conduct,*" was his reply. The captain was first laid down, and the execution commenced; the severity of which was so great, that the narrator told me he could not refrain from tears, and immediately begged the sheikh to desist and spare the rest of the offenders. They were accordingly dismissed, having promised obedience for the time to come. The sheikh laughed at his sensibility, the conduct of the crew became more outrageous than before, and Mr. L. confessed that he had misapplied his tenderness to the Arabs.

Having prevailed upon my dromedary to kneel down, I dismounted, and falling upon the shoulders and turban of the sheikh with a long palm-stick, I endeavoured to mortify his pride without subjecting him to any bodily suffering.

He was more gaily attired than usual, in a crimson robe and turban; and to add to the bitterness of being thus disgraced by a *Christian dog*, the soldiers of the guard were looking on, besides others of his friends, who had saluted him with great respect as we passed out of the gate. Having secured his dromedary, I prepared him to go before Abib Effendi the governor. He now perceived that he had trifled with me too long, and without any demand being made, immediately offered to repay *all* the money, and not undertake the journey; to both which propositions I acceded; and drawing at the same time a small leathern bag from his breast, he produced the full sum in gold, still leaving several coins of the same behind. So much for his oaths and protestations!

Thinking it to be for the advantage of other travellers that such an offender should be legally punished, I took him before Osman, to know how I should proceed; when the latter told me that the government would not interfere with him, as the Pacha feared his tribe, who were held rather as allies than subjects, and that no harsh measures were ever used toward them. Osman thought me rather hasty, and remarked

that this was the manner of these people, and that any one intending to travel among them must tolerate it; and then appealing to an Englishman who was present, said, "Mr. H— has spent ten years among them, and knows that it is so;" and added, that the same gentleman had once been obliged to pitch his tent in the ravine at which I had arrived the day before, and was detained there four days, waiting the pleasure of the Bedouin who attended him.* Any man who has ten years to spend thus, may, if he please, throw away four days; but I could not afford to waste more than four hours. Nevertheless, it is by no means the case that the Bedouins are all slow, vexatious, and false. I visited the interior of Egypt with one of the Maazy tribe, and though not travelling among his own people, and from the state of rebellion in which the country was, he might, and did expect to lose his dromedaries, yet he was upon all occasions active, honest and obliging, and ready to go wherever he was directed.

* Such inertness will naturally be overlooked by the persevering antiquary devoted to his pursuit, with whom the advancement of science is justly paramount to personal convenience; but with "the borealis race" of travellers, "that flit ere you can point their place," the case is widely different.

But for the tardiness with which Arabs generally act in their affairs with travellers, some blame may be attached to those Europeans who are resident among them, and who give way to their habits, instead of endeavouring to amend them. Their manner of transacting business is ludicrous in the extreme: when a man visits another for the arrangement of any matter between them, having crossed his breast, and uttered a salaam, he takes off his shoes, and squats down either upon a mat or cushion, according to his dignity. After a short period, pipes make their appearance; as if the detestable practice of sucking smoke through a cherry stick, where five hundred mouths have sucked before you, could impart a capacity for business. I hate the weed, and always will. In the interval nothing has been spoken. The parties again bow, salaam, and cross their breasts. A few whiffs taken, each inquires after the '*house*'* of the other; for among this refined and moral people, delicacy forbids any one to

* This expression is remarkable as being a manifest Hebraism: "He shall make atonement for himself and for his *house*," Lev. xvi. 6. According to the Mishnical book Joma signifies '*his wife*.' Cap. 1. tom. 2. v. Jon. Jew. Ant. l. c. 5.

show anxiety about the *wives*, &c. of his neighbour; and the business, which is the most interesting to both parties, is the last subject to be mentioned. If a bargain is to be made, the demander asks three times as much as he will take, and is offered one-fourth; and as it is not common to conclude a contract the first day, it stands over to the second, and so on. If European residents will take no means to correct these habits, travellers are now a body strong enough to do it for themselves.

In meditating a journey through the confines of Edom, I had overlooked the prophetic denunciations against any who should traverse it, so literally and wonderfully enforced up to the present hour. "None shall pass through it for ever and ever."* "I will cut off from Mount Seir him that passeth out, and him that returneth."† The repeated and persevering attempts of travellers ‡ to explore Idumæa, have always proved abortive, except in two instances. Seetzen § did "pass through," and died soon after at Aleppo: Burckhardt penetrated into it, but

* Isaiah xxxiv. 10. † Ezek. xxxv. 7.

‡ Irby and Mangles.

§ Vide Sir F. Henniker's Travels.

turned aside in dismay, and died soon after at Cairo.

The lasting validity of these prophetic warnings have been powerfully vindicated in Keith's Evidence of Prophecy. With all submission to the writer in the Quarterly, I must incline to the literal acceptation of the prophecy respecting Edom, which seems to be thus far supported by the facts adduced in evidence, and to the opinion that none shall "pass through it for ever and ever" (except to their cost), until the days come when the gospel of peace shall have harmonised the whole earth, and the prophecy shall be finally completed that "Seir and Edom shall be a possession;" which Bishop Newton, following Onkelos the Chaldee paraphrast, interprets primarily of David, but ultimately of the Messiah.

It is clear that any one who should presume to advance confidently an opinion upon such a subject, treads upon insecure ground; "incedit per ignes suppositos cineri doloso;" for at this very moment it may be assumed that M. de Laborde has passed through Edom, and lives to describe it; but before such a presumption can be allowed to confound a standing

prophecy, the extent and limits of the interdicted territory must be defined, and these at present are little known. To have set foot in Idumæa and to have survived, does not contravene the letter of the inspired prohibition; the aim of which seems to be, that whereas Edom was the highway for the conveyance of the costliest merchandise of the most wealthy countries upon earth, so utterly shall the besom of destruction wipe out all resemblance of its former self, that "none shall pass through it;" and woe be to any who shall traverse it as heretofore in defiance of the ban of Heaven. Dr. Keith and his Reviewer have ably pointed out the literal fulfilment of more minute, and less significant portions of the prophecy, from which an argument *à fortiori* may be drawn, to confirm the belief that not one "jot or tittle shall pass away, until all be fulfilled."

Without a moment's delay I rode down to Boulac, upon the bank of the Nile, engaged a kangia for Damietta, and hauled my pocket-handkerchief to the mast-head;* and having

* After hiring a boat, it is always necessary to hoist a flag, in order to secure it against seizure for the service of go-

obtained a *Teschere,* or *liceat migrare,* from the Consul, transported my baggage on a camel, and in two hours was under weigh.

vernment. Upon a previous occasion, while preparations were making in a kangia, which I had engaged for a trip to the Cataracts, having no flag, I hoisted a table-cloth. The government in the mean time having occasion to send some kangias to Rosetta, and knowing that no nation in the present day hoists a white pennant, supposed it was a stratagem of the captain's to evade the service, and seized the boat and crew accordingly. I was obliged to make formal application for their release.

CHAPTER II.

Pigeon Cities on the Damietta branch. — Adrian's sarcasm on Chicken Ovens.—Mansoura.—Reis refuses to track.—Papyrus found in the Anapus.—Dionysius.—Damietta.—Population.—Progress in courtesy.—Rice Mills. — Fine Cattle.—Monopoly of the Pacha.—British Consul.—Invitation to Supper.—Kiosk.—Reflections upon Smoking.—Sprig of Geranium.—England, a favourite topic with the Consul.—Pacha's resources.—Steam Carriages. — Indulgence in Rakkee.—Arab Minstrel.—Excessive Drinking of the Turks. — Supper. — Departure. — Engage a jerm for Jaffa.

March 31, 1833.

The banks of the Damietta branch of the Nile present nothing different, either in country or cultivation, from the general features of the Delta. The pigeon-cities are lofty and very conical, resembling sugar-loaves, and built of mud, in great numbers together; the birds which inhabit them being kept to supply dressing for the land. Sonnini mentions some of the same description at Alguan, upon the

Rosetta branch; but I saw none of this form elsewhere in the Delta.

Reached Mansoura, two-thirds of the way, on the second morning; the imprudent entry of which town, by Robert Count of Artois, assisted by the Earl of Salisbury, and two hundred English, led to the captivity of St. Louis, the surrender of Damietta, and the disastrous failure of his expedition to the Holy Land. It once ranked among the largest towns of the Delta, and has been famed for the preparation of sal ammoniac, and success in hatching chickens; both which processes were probably achieved by the agency of the same material; for Vopiscus relates that Adrian inveighed against the Egyptians with this sarcasm: "I wish them no greater curse than that they may feed on their own chickens, which are hatched in a manner that I shall not tell."* It is now chiefly conspicuous for its lofty minarets, and a large white cotton factory, which stands near the river. Mansoura has been supposed to be the Zoan of Sacred History, called by Ptolemy

* The chicken ovens were made of dung, and the eggs hatched by the heat of the sun, and hot putrid vapour: in the present day fire is applied.

and the Greeks "*Tanis*," and so translated by the "Seventy." From some passages * of Scripture it seems to be implied, that Zoan was the most ancient city of Egypt, and the royal capital of the Pharaohs, even so late as the time of Isaiah.

The wind soon after became contrary and violent, when the reis† gave orders to anchor. Upon being desired to turn out all hands and track the boat, he refused, alleging that it was not the *custom* down the stream. But I was in no temper to lose time for any customs, provided they were not founded in reason. He added, that we must "wait until it pleased God to do something for us." I hope I am not backward to acknowledge the benefits poured upon us by Divine Providence, yet I suspect it would not be difficult to prove, that his promises are made to, and his gifts bestowed upon those only who exert themselves; *aide-toi, le ciel t'aidera.* Some persons, I know, are of a contrary opinion, and it certainly would not have been easy to convert the Arabs to my creed. Guided only by animal passions, they are alive to none but animal persuasions, and finding

* Numb. xiii.; Psalm lxxvii.; Isaiah xxx. 4.

† Captain.

them impervious to argument and oratory, I was obliged to resort to severity. The cord was fixed, and the boat following easily, much way was made with little labour; when by adopting the *custom* of the country, we might have remained stationary for some days. Tracking is particularly necessary with strong breezes, in the Damietta branch, for its course is so tortuous that the wind never can serve for any continued length of time. The papyrus grows here, and I believe here only, but much less luxuriantly than the plants which Ptolemy gave to Dionysius, by whom they were transplanted into the Anapus near Syracuse, where they still continue to flourish, and do credit to the tyrant's aquatic husbandry.

Damietta is built along the right bank of the river, a very small part only being on the left, and the stream here turning to the north, gives the town the figure of a crescent. It must have risen in consequence, as it has in courtesy, since the days of Pococke, who describes it to have been inhabited chiefly by fishermen and Janissaries, some of whom knocked his hat off during one of his morning promenades among them. Its population has been rated at eighty

thousand; it was stated to me, by the best-informed authorities in the place, at thirteen thousand; two thousand having died of the cholera in 1831. The art of manufacturing fine linen of divers colours no longer exists, but Damietta still exports great quantities of rice.

Through the assistance of the British Consul I hoped to find the means of proceeding without delay across the desert, by El Arish and Gaza to Jerusalem. On my way to his hareem, a dilapidated villa in the suburbs, I passed through a large open space, on two sides of which are ancient brick buildings, now used as rice mills, while the centre was occupied by lines of magnificent red cattle tied to posts, fifteen hundred in number, and daily employed in working the mills near to which they were stationed. These were the property of the Pacha, who has laid his hand upon all mills, factories, and produce, throughout his dominions, to the great injury of commerce, and the ruin of the merchants.

Having entered the outer court of the consul's hareem, I was ushered into a long room, at the upper end of which was a divan, and

against the side walls were ranged rows of chairs as thick as they could stand; while two large mirrors were leaning over, and looking at each other from opposite sides, in the most natural European attitudes. Signor Suroor, the consul, inquired the news from Cairo, and being told of the current report of a combination between England and France against Russia, he said it was impossible; but had no better reason for disbelieving it, than that he had not been officially advertised of it. Pipes and coffee were brought, and I found great difficulty in fixing him to business.

Dromedaries, he said, were not to be had, the Pacha having taken them all for the use of the army. To provide camels was an affair of two days, as it would be necessary to send across the lake Menzaleh, to direct the Sheikh of Mataræa to collect them, who was moreover reported to be absent at Tantah fair, in the Delta. With the present violent gales no vessel would venture to leave the river, as the meeting of the waters forms strong eddies, and the breakers rolling in over the shoal sandy bottom make the passage extremely hazardous. There appeared to be no escape from the present dilemma, and I

began to despair of reaching Jerusalem before the solemnities of the Greek church should have terminated. The consul invited me to "supper" at five, and I returned to the town under the guidance of his Janissary, a tall negro, who settled me in a house which is always given up by his master to English travellers.

In the room allotted to me the windows were glazed, and guarded outside by grotesquely cut lattice-work of wood, after the manner of the country, which serves the twofold purpose of keeping the persons within from being too much exposed to the heat of the sun from without, and preventing those without from being too much warmed by the beams of the eyes from within. Hearing that there was a merchantman on the point of leaving the river for Jaffa, I went on board to engage a passage. She was freighted with tow and pipe-sticks, and ready for sea; but the captain said, that even if the wind sunk during the night, it would require two days to quiet the sea, and after that he must wait two more, to see whether it would return. I took my leave, and went back to the consul's to supper.

Seated in a small kiosk of trellis-work, entwined with vines, in the centre of his garden, he was engaged in close conversation with a dense-looking Turk. They were of course smoking, and I joined them, albeit abhorring the practice.* A Greek completed the *coterie*. The garden was crowded with fruit-trees, among which were peaches, almonds, apricots, figs, and pomegranates; and the *tout ensemble* might have been a very pleasant retreat, had it not been a cold cloudy evening. When it became dark we adjourned to the divan, and I hoped that supper was at hand; for, having breakfasted early, I had been occupied ever since, and certain unintellectual reflections upon feeding began to force themselves upon my imagination.

But, alas! the long black Janissary, the Turk's attendant, and my Pole, came forward, each sucking at the cherry-stick, which he was about to present to his master; and waving it up and down through the air, that the whole bowl

* The tobacco used by the higher orders of the Egyptians is grown at Jebelch in the neighbourhood of Latikiah, and much less offensive than that which reaches England from any quarter of the globe.

of tobacco being bodily on fire, the full volume of smoke might roll down the throat, and pass out of the nose and ears with as little exertion to the smoker as possible. Wise men sometimes hazard unwise sayings; one of these has said, that *men cannot reflect without smoking;* or something to that effect. The converse may be true: at least, I, for one, never could smoke without reflecting—to wit, upon the folly and *désagrément* of what I was doing. Soon after the arrival of the pipes, a sprig of geranium was presented to me by one of the attendants; it had been sprinkled with Attar Ghul, and exquisitely scented. Cropped and sweetened by some fair hand, it was redolent of beauty, gaiety, and youth; but, withering as I held it, without losing its fragrance, it told of captivity and untimely decay. The consul's wife was a woman of whose beauty I had heard much, and I hoped to have seen her—an indulgence frequently granted to Europeans; but in this I was disappointed.

England and her vast resources was a favourite topic with Suroor, who produced a printed statement of the population, armed force, revenue, &c. of all the civilised countries

of the globe, in which the population of England and her dependencies was rated at one-third of the whole. The Pacha's armed force was stated at thirty thousand men, two men of war, five frigates, and sixteen gun-brigs. His Highness has lately printed his own estimate at one hundred and ninety thousand. It may be fixed at eighty thousand effective troops; forty-five thousand of which were engaged in the Syrian campaign. Among other things, the Consul described to the Turk our steam carriages, which, he said, travelled at *forty-five* miles an hour, calling upon me to vouch for his veracity; and, upon my hesitating, he exclaimed, "Oh, yes, I know it is so; for I have read it in the newspapers."

With the pipes a tray had been brought in, upon which was a stand containing three bottles of rakkee,* with small glasses, almonds, and walnuts. The Consul said he never drank anything himself, but some people liked a "sip"† before supper, to prepare their stomachs. The Greek was deputed arbiter of the grog; and,

* A spirit which, in Egypt, is expressed from dates, and saturated with absinth or anise, and eminently nauseous.

† Una bocca.

notwithstanding his habitual sobriety, the Consul drank his glass. Having done the same, I was immediately presented by the host with a small handful of broken walnuts, which I attempted to evade; for the hand, which did not hold his pipe, usually grasped his toes: an employment very natural in the cross-legged position which the divan requires, and very frequently practised. I need scarcely mention that stockings are dispensed with in the East, and shoes are always taken off previously to reclining: a thin yellow slipper is sometimes worn, but it is by no means general.

I hoped this "sip" would be the immediate prelude to supper, but the Greek soon after doled out another, and presently a third. Having heard the Consul protest against brandy, and believing the habit of drinking not to be common among the Turks, it occurred to me that this continued libation must be in compliment to me as an Englishman; the belief that we are a nation of drunkards being not yet exploded in the East; I therefore remarked that we had no such custom. After this, the Greek helped me more sparingly. I submitted patiently for some time longer, and then declined altogether.

Upon a more intimate acquaintance with the Turkish character, I discovered my view of it to be perfectly erroneous. But the idea prevalent at the present day, among Oriental Franks, that the habit of hard drinking among the Moslem is of modern growth, and to be set down to advancement in civilization, and a nearer assimilation to Christianity, is equally mistaken: for Ferdinand's ambassador to the Porte thus speaks of them in the sixteenth century: "The Turks often supped with me at Buda. They continued carousing till late at night, but afterwards I grew weary of the sport, and therefore rose from table, and went to my chamber: but as for them they went away sad, because they had not their full swing at the goblet, but were able to stand upon their feet. As soon as I was gone, they sent a youth after me, desiring me to let them have their fill of wine, for that they were willing, by my leave, to sit at it all night, in some corner or other of the house. Being accommodated according to their request, they tippled it out so long, till they were even dead drunk, and, tumbling down, lay fast asleep upon the ground.

"You must know that it is a great crime in Turkey to drink wine, but seeing they expect no less punishment after death for drinking a little wine, than if they drank never so much, when once they have tasted of that liquor they go on to drink more: for, having once incurred the penalty of their law, now they think they may sin gratis, and account drunkenness as a matter of gain. I saw an old man at Constantinople, who, after he had taken a cup of wine in his hand to drink, used first to make an hideous noise. I asked his friends why he did so: they answered me, that by this outcry he did, as it were, warn his soul to retire into some secret corner of his body, or else wholly to migrate and pass out of it, that she might not be guilty of that sin which he was about to commit, nor be defiled with the wine that he was to guzzle down." *

At intervals, the Janissary and other attendants approached the divan to observe whether the pipes required replenishing, or if anything was to be supplied; and having remained a short time, retired again to the door, where they were constantly stationed, and, if wanted, were

* Busbequius, done into English by Mr. Warr.

summoned by clapping the hands. In the course of the evening, Suroor's daughter joined the party: she was a fair child, about nine years old, with eyes of the deepest blue, and dark curling locks; her form was faultless, except that her second toe was rather shorter than the Greek model.

Towards eight o'clock, an Arab was introduced in the garb of a fellah. At first no notice was taken of him, and it was not obvious what might be his business. He was afterwards ordered to sing. His voice was rather a good tenor, but he observed no time, and produced no melody. His singing consisted in shaking as long as his breath would serve him, and then pausing to recover it, he continued in the same manner. The ecstacies of the party were vented in long-drawn sighs, sobs, and groans; while their plaudits were confined to repeating one or two of the words which most touched them, and crying out, "Ya Mohammed, ye wellud!" (Mohammed, what a boy you are!) such being the name of the singer. Dryden has been censured for extending the influence of music over the passions; whereas it is affirmed that "pleasure" only can be excited by it. But the

fallacy of the commentator's views, as well as the accuracy of Dryden's observation of nature,* were fully established by the languid frenzy of this symposiac assembly, worked upon by the follower of Timotheus,

> "While softly sweet in Lydian measures,
> Soon he soothed their souls to pleasures."

Never were monkeys in more amorous mood. But Dryden might well know better than his commentators, as the sun is more luminous than the telescope through which we examine it. I had decorum enough not to laugh. The minstrel made free with the brandy. Not long after, three Arabs entered, one of whom was called upon for a solo. His first essay was pronounced a failure, and he was ordered to tune himself with some rakkee. This he stoutly refused, and the spirit was again placed upon the table. The party, however, seemed to have resolved that his Rechabitish scruples were frivolous and absurd; and he was beset by

* The deep melancholy occasioned by the bite of the tarantula is cured by music; and many instances of its powerful effects upon the passions of the mind, and even the disorders of the body, are produced by Bochart in his Hierozoicon, p. 1. l. 2. V. Jen. Jew. Ant. 1. 6.

the Greek and the Janissary, who insisted that he should take off his glass and tune up:

Parcentes ego dexteras odi;

but it was all in vain. At length they whispered that they would stand between him and the company; when, turning from us, and hiding his head, he drank it off.

By this time the Consul was disguised, and the Turk had suffered considerably. The latter walked out for the benefit of the air, when I inquired his profession; and was told that he was the "Capo" of the Pacha's cotton factories; in consideration of which dignity he wore a diamond star upon each breast. The three bottles of brandy had long been emptied and refilled, and were again waning, when, at eleven o'clock, supper was announced. After the soup, mine host offered me wine, and nearly knocked the glass from my hand with the neck of the bottle, in pouring it out. A chicken, overboiled, followed; but knives and forks having been laid for each guest, the Turk was at a loss how to proceed. Not so the wily Greek. Breaking through the trammels into which civilized society had inveigled him, he seized the fowl between his fingers, and made great

progress. The courses were endless, and everything good.

Supper being concluded, we were returning to the divan, when the Greek stopped me in the court, and began to lament the misfortunes of his country, and the great number of his countrymen that still remained in bondage in Egypt; and inquired why our government did not interfere to have them restored, according to the treaty with the Pacha. Our conversation was interrupted by loud talking in the supper-room; and returning to ascertain the cause, we found that the Turk was *finished*, and the attendants, having laid him out upon three chairs, were about to perform his obsequies by bearing him to his abode. The Consul, stretched upon the cushions of the divan, was again groaning under the influence of the minstrel's music, and any attempt to obtain information about my departure next day would have been fruitless. It was past midnight, and I took my leave.

On the following morning, a priest told my servant that he had just arrived from Jerusalem in seven days by land, which confirmed me in my resolution to follow that route, and I went in search of the Consul to demand the means

of getting forward. He was in the divan of the Moosellim,* with several Turks, all of whom joined in dissuading me from undertaking the journey, for a variety of causes which they enumerated.

But I had no time to waste in inactivity, and begged to be furnished with a letter to the Sheikh of Mataræa, and for the rest I would take my chance. The court broke up, and we were proceeding to the Governor's hareem, when we encountered a courier, with letters to the Consul from an English traveller and a Neapolitan, who had some days before gone to Jerusalem by way of the desert, wherein they complained of the delays and impositions to which they had been subjected by the Arabs, and concluded by desiring that the latter might be bastinadoed. The Turks again exclaimed against my resolution, and advised me to engage a boat, assuring me that I should reach Jaffa in twenty-four hours; which might be very true, provided I could get safe out to sea; a speculation far from certain with the present gales. Nevertheless their arguments

* Governor.

prevailed, and I agreed with Mustapha, the reis of a jerm,* for 450 piastres, on condition of leaving the port next morning at all hazards. Nothing could tempt him out that day.

* A strong open boat.

CHAPTER III.

Port of Lesbeh.—Boghaz.—Tempestuous Wind.—A Day lost.—Leave the Port.—Narrow Escape in passing the Boghaz.—Off El Arish.—Fail of making Jaffa.—Stand out to Sea.—Stormy Night.—Port of Caiffa—Obliged to quit it.—Acre—Its Port.—Turris Muscarum.—Siege of the Pacha.—Colonel Sêve.—Treat with some Druses for Donkeys.—The Belus.—The Kishon.—Wrecks upon the Shore.—Mount Carmel.—Convent of St. Elias.—Hospitality of Monks.

April 5.

LATE at night we dropped down to the port of Lesbeh, two leagues from Damietta, and two miles from the boghaz.* It blew fresh all night, and the breakers rolling into the mouth of the river, presented a barrier which vessels rarely attempt to pass. There were twenty-five merchantmen freighted and anchored at the same place, waiting for weather to get out. Next morning the gale continued, and the reis refused to leave the port; neither did it seem prudent to press the fulfilment of

* Embouchure.

his contract; and I strolled across the sand toward the shore to while away the hours in watching the breakers, picking up shells, and shooting; and returning to the boat at night, resolved not to pass another day in the same pursuits, I gave notice to the reis that he must either go out in the morning, or sail back to Damietta.

The scirocco lessened toward sunrise, and Mustapha resolved to "get out, please God." By seven o'clock the boat was ballasted with sand, and we proceeded down the stream. The breakers had abated but little of their violence, and the south-west was scowling fearfully. As we passed the other vessels, the sailors saluted us and wished us well through it, but none followed. Not a word was spoken in the boat, but every eye was anxiously turned toward the difficulty which we were about to meet. In approaching the boghaz, the left bank of the Nile disappears some time before the other; so that we were exposed to the sea on the windward side, while we had the bank still to the leeward. The breakers advancing in a line half a mile in width, through the flood of the Nile, were for some time prevented by the depth

of its channel from closing upon us; but as the strength of the river yielded to the mightier ocean, they advanced further and crossed our way, so that there was no outlet but through them. We passed into the midst without being struck, while they broke around us on all sides; but now a huge wave came rolling on, and rising as it rolled, at some thirty yards' distance began to curl its "monstrous head," and throwing the boat upon her beams, swept her from bow to stern: she righted, but went round. With the shock, the sheet that made fast the enormous yard to the mast gave way; and now might be seen that want of cool intrepidity of which no sailors are possessed like our own. Every voice was heard at its utmost pitch. The sail being abroad, we made no way; and breakers ahead, breakers abaft, we were every moment threatened with another stroke.

The reis gave vent to the bitterest imprecations against me, as if I had forced him from the port; roaring like one frantic, that the lives of the whole crew were upon my head. The loose sheet chancing to fly within my reach, I caught it, and belaying it once more to the mast, recalled this idiot to his duty. The pilot

had kept his place; but the boat had scarcely rolled into her course again, when a second wave struck her, which passed over the stern, and she shipped little water. We had still some distance to run the gauntlet of these buffets, when fortunately the wind freshened, and we escaped without further mischief. Ahmet,* who was preparing breakfast, was swept from his place, together with the kitchen and coffee. My paploma,† rice and biscuits, were soaked; and I was glad to make this compromise, to escape being myself salted and fed upon by fishes.

The sea outside was running high, and the reis made sail for Mataræa, six or seven leagues to the south, that he might return to port. But the wind fell, the sea became calm, and with it subsided the fears of the crew; when, standing to the east, we coasted along the low sandy shore of Egypt, at three leagues' distance. The chart and compass with which I was provided were of little service to the Arabs, who, using neither, keep no reckoning, and rarely trust

* The assumed name of my servant.

† A large wadded counterpane used in Greece, which serves the twofold purpose of bed and blanket.

themselves out of sight of land; a mode of navigation which Athens* seems not to have improved upon, even in the zenith of her maritime power.

At sunrise next morning they supposed we were off El Arish, which they pretended to show me; and I desired the pilot to stand E.N.E., in which direction he remained for seven hours, making four knots without seeing land. We then stood due-east, wind from the west, for four hours longer, making seven or eight knots, and it was past four P.M. when we discerned the Syrian coast; so that the pilot could not have been less than ten leagues wrong in his guess when he affected to point out El Arish. He now supposed we were off Jaffa, and that he could see the town and citadel distinctly; but running close in, discovered his mistake. It was a piece of cultivated land, with a few houses, but no port. A dark patch upon the hill side, five leagues to the north, was next pronounced to be Jaffa, but it would be impossible to reach it before night, and an attempt to enter it afterwards would be hopeless; so that we had no choice but to stand out again, and

* Thucyd. l. 6.

running up the coast to the northward, take the chance of any haven that might befriend us in the morning.

With the night, the wind freshened to a gale, and the sea increased; and when the moon rose late, it served only to show the dark clouds scudding rapidly across the sky, and holding out no prospect of tranquillity. As we alternately rose upon the summit of the waves, or sunk into the trough as into a valley, the moving mountains threatened to overwhelm us. When the foaming surges met her broadside, the little boat would reel for an instant under the shock; but steadying herself again, she sat like a sea-bird upon the water, as if regardless of its fury.

The night seemed as if it would never end. Drenched by the foaming seas, I was scanning a strong plank that lay near, as the aid to which I determined to appeal in case of extremity, when the blocks and the rigging becoming more visible, bespoke the first symptoms of returning day. The piercing chill of the grey dawn was welcome as the warmest charity; so little had I expected to see that dawn again. Occasionally

called upon to assist the men, I had not been unmindful of those short and earnest prayers which all are wont to pour forth when no other refuge is at hand; and though directed to Him from whom all hope proceeds, who is there that can hope with confidence? — The sailors too had continually addressed themselves to that Power who alone can still the raging of the seas. Two of them were occupied in baling the water, with little intermission, throughout the night. As the light increased, we found the nearest land to be the southern extremity of Mount Carmel. Six leagues north was the high point upon which stands the convent of St. Elias; and beyond it, on the north side, the port of Caiffa, our nearest place of shelter.

As the morning advanced, the wind and the sea became yet more violent, and hope seemed likely to perish with its birth. Still the boat kept her course; and in less than three hours we were riding in the bay. The port of Caiffa is entirely exposed to the west, and afforded very little security as the wind then was. Our anchor not holding, we were drifting fast toward the

shore, which was belted by a cordon of breakers half a mile in depth; and weighing again, we ran over to Acre, two leagues to the north.

The little port lying on the south side of the town was formerly enclosed with a strong wall, a few detached pieces of which are all* that have survived the assaults of the Genoese when they expelled the Venetians, or the more merciless fury of the Saracens. Among these is the lower portion of a strong square tower, possibly the remains of the celebrated "Turris Muscarum," aptly called the "Shrine of Beelzebub," and supposed by Heroldus to have served as a lighthouse. Acre had formerly the names of "Accho" and "Ptolemais," which, according to William of Tyre, it received from two brothers who fortified it; and he supports his assertion by the remark, that nearly all Syrian cities had two names: which proves nothing. But since it is mentioned in Scripture by the name of Accho, and by no other, the conjecture of Brocardus† is more probable, that it received the latter name at a subsequent period from

* Flor. Mon. Acc. Ep. Ptol. Herold. l. 4. 13.

† Itin. 1. Breid. ibid.

one of the Ptolemies. It had also the names of "Cod" and "Coth," and Pliny* calls it the "Colony of Claudius." In the distribution of the country, it was assigned to the tribe of Assur, who appear never to have fully got possession of it, the inhabitants being too strong for them. When in the hands of the Christians, it had a bishop, subject to the archbishop of Tyre;† but the see was afterwards usurped by a Westphalian prelate.

The importance of this place, with its small but secure harbour, may be collected from the vicissitudes which it has undergone, and the anxiety and perseverance with which it has been contended for by various powers. In 636, the Saracens under Omar first took it from the Christians, by whom it was never recovered until 1024, when Baldwin I. King of Jerusalem, assisted by a fleet of seventy Genoese ships, retook it after a siege of twenty days by sea and land; for which service the King assigned the Genoese the third part of the harbour duties, together with a church in the city and land in the neighbourhood.‡ In 1187 it

* Nat. Hist. lib. 5.

† Gul. Tyr. Bel. Sac. l. 10, &c. ‡ Vitr.

fell into the hands of Saladin. In 1191 it was retaken, after a three years' siege, by Philip of France and Richard of England, and was held by the Christians for a hundred years; and at the beginning of the last century were seen "the ruines of a palace, which yet doth acknowledge King Richard for the founder, confirmed likewise by the passant lion."* In 1291 the Saracens investing it with an army of 150,000 men, again obtained possession of it; and having burned the town, so utterly destroyed it, that the land was ploughed and sown after the ruins were removed. It was afterwards rebuilt by the Saracens, and withstood a long but unsuccessful siege against an immense Turkish force. In 1517 the latter became possessed of it, and have held it ever since. It was strongly fortified with walls, towers, bulwarks, and a foss; its figure being triangular, having two sides washed by the sea.

Fortified as Brocardus describes it to have been, it is not to be wondered at that it should have held out long sieges against the *machinæ* and *catapultæ* which would be brought against it in times past; but, commanded as it is within

* Sandys.

half gun-shot, it is strange that Djezzar should have retained it so long in open defiance of the Porte.

The siege, which had terminated a short time before my arrival, had occupied Ibrahim Pacha six months, Abdullah remaining faithful to the Sultan. I was told, however, by Mr. Farren, the Consul-general of Syria, who was an eye-witness, that the walls were breached six weeks before an assault was ordered; but that this being the first regularly conducted siege in which the men had been engaged, the Pacha was willing to prolong the business, in order to afford them practice. Such at least was the surmise of Suleiman Bey * as to his general's policy, for the latter had not confided his plans even to his favourite. The train of artillery brought against it was unnecessarily strong. The high ground above mentioned was immediately seized upon, and the shore occupied with batteries to the farthest range. The de-

* Late Colonel Sêve; an old officer of Napoleon's army. He is the only Frank commissioned officer in the Egyptian army; no other having as yet been found willing to endure the pains and privations of Moslemism, which is an indispensable preliminary to being gazetted.

vastation committed upon the domes and minarets of the mosques, by the shells and round shot, was visible from without; and within, walls and houses overthrown gave the place the appearance of a heap of ruins. All the inhabitants who could escape had left it; the Sardinian and French Consuls had retired to Caiffa, and prisoners, convicts, peasants, soldiers, women, and children, with every animal that could be procured for thirty miles round, were employed in repairing it. No beasts could be hired to carry myself and baggage to Jerusalem; there was no governor resident, and the soldiers affected to have no commandant; neither could I find any of their officers. The Pacha's firman, which I showed repeatedly, met with no respect; and wandering about in great perplexity, I fell in with two idle asses, and immediately treated with their owners for the export of my effects to Caiffa, where, I was told, there would be a chance of meeting with conveyance forward.

These animals belonged to two of that mysterious sect, the Druses, of whom little is known but the facility with which they are

wont to *chasser* from Moslemism to Christianity, *et en arrière*,—

> "Le sage dit selon les gens,
> Vive le roi! Vive la ligue!"

and the masonic pertinacity with which they refuse to reveal the particulars of their own precious creed. The asses were loaded at the gate of the port, and we had reached the middle of the town, when one of the Druses declined going farther, and deliberately began to deposit the baggage in the street. My servant abused him in Arabic, which I did in some sort enforce with my stick, but to no purpose. He set down his share of the goods, and was proceeding to take his leave. I was now surrounded by vagabonds of all nations; from amidst whom a ragged German stepped forward, and in broken English professed to be the proprietor of a "berry goot jackass." The latter was produced, and half the baggage, which the recreant Druse had laid down, being transferred to him, we went forward. During the scene, a boy among the crowd said to me in Italian, "They are a villainous race." I inquired "Who?—All the people of the town?"

"No; these half Mahommedans, half Christians."

The road to Caiffa, lying along the shore of the bay, soon after leaving the town reaches a small stream, which we crossed in a boat, where formerly was a bridge, the defence of which in the siege of 1190 was entrusted to Frederick and his Germans, together with the Venetians and Genoese.*

The Belus, called also "Pagida," and celebrated by Pliny as producing the earth from which glass was first made, is half a league farther to the south. That author relates, that at a short distance from the sea it flows through the lake Cendebria, from the sand of which glass is smelted; and that however much of this sand may at one time be taken away, the vacuum is afterwards filled by the winds bringing down a supply from the tops of the neighbouring mountains. It is added by others, that the water has the wonderful property of changing into glass substances that are placed in it. I did not venture to walk through this miraculous stream, lest my legs should suddenly become non-conductors; but mounting on the top

* Herold. cont. Bell. Sac.

of the baggage, took especial care not even to wet my feet. At the eastern nook of the bay is a more considerable stream, "that ancient river, the river Kishon," which rising near Jesrael, traverses the plain of Esdraelon, and flowing by Megiddo, formerly separated Zabulon and Issachar, and here falls into the sea; and it was not far from this spot that Elijah slew the prophets of Baal. The Kishon is here deep, and about thirty yards in width. Having placed the baggage in a boat, we were carried over; whilst the asses, with their heads tied short to the gunwale, were compelled to swim in a most uncomfortable position, knocking their knees against the sides. The entire shore round the bay is lashed by breakers, and the timbers which covered the sand bore ample testimony to its insecurity as a harbour. At the eastern side were no less than ten wrecks in the course of a mile, three of which were Turkish ships of war of a small size.

Having deposited my effects in a house in Caiffa, I took my way toward the convent upon the top of Mount Carmel, under the direction of an aged guide. The mountain, lofty and very steep, rises abruptly from the

village, and its sides and summit are clothed with a variety of wild flowers and low shrubs. The convent, newly built, is of considerable size, and stands near the site of that which existed after the Christians lost the Holy Land, and rather lower than the monastery which they previously occupied. It is dedicated to Saint Elias; and at the east end of the chapel, as yet unfinished, is shown the cave in which he lived, and which subsequently was converted into a synagogue, and in later times became the favourite retreat of "the god Carmelus," whose oracle, according to Suetonius, was extremely polite to Vespasian. The sea-view is splendid, and a more appropriate spot to "go up and look" from could scarcely be found. Hanging over the boundless ocean, below is the bay of Caiffa; and over-against it the town of Acre, backed by the lower ranges of Lebanon, beyond which rise its Alpine tops, capped with snow. The tri-coloured flag was flying upon the chapel of the convent, La belle France being the worthy protectress of the Terra Santa.

I found three Frenchmen and an Italian, *employés* of the Pacha, lodged in the convent,

and the monks much reformed since the days of Thevenot; for they no longer go barefoot, neither do they abstain from flesh nor wine. The Superiore and two monks only were resident; and it gave me much pleasure to observe that instead of ignorance, bigotry, and gluttony, which the world are apt to predicate of all monastic orders indiscriminately, they were abstemious, liberal, and enlightened men.

Our supper, without profusion, was such as would become those to provide who should be "given to hospitality." In the course of conversation the Italian asserted, that if men would entertain the same fear of God which they feel towards each other, it would be sufficient to regulate their conduct: "For," said he, "when I think any one sees me, I do not steal,—I do not commit this or that crime." The Superiore mildly, but judiciously rebuked him for so unworthy a notion, as if the kind of dread that leads a man to guard against disgracing himself in the eyes of an equal could be equivalent to true piety towards God. One of the Frenchmen put some very difficult questions upon the subject of transubstantiation, and appealing to me, whether his

was not the doctrine of the English church, I was sorry to be obliged to support a man whom I feared to be an infidel, against one whom I believed to be a sincere though misguided Christian.

CHAPTER IV.

Start for Jerusalem, by Ramleh. — Cave of Elijah. — Atleet, formerly called Castrum Peregrinorum. — Occupation by the Venetians. — Christian Ruins. — Unchristian Spirit of Samaritan Women. — Efficacy of Turkish Language. — Tantoura, or Dor. — Turkish Post-house. — Rancour of the Inhabitants against each other. — Dangerous state of the Road. — Leave Tantoura. — End of Mount Carmel. — Valley of Sharon. — River said to contain Crocodiles. — Cæsarea — Desolation of. — Herod's Magnificence. — Appearance of Christian Ruins. — Rose of Sharon. — Fine Hunting Country. — Spring near the Sea. — Melon Culture. — Shoot a Stork. — Arab reverence for these birds. — Village of Manhalleet. — Black Bedouin Tents. — Murder of four Men by the Kourds. — Tract of Sand. — Crocodile Lake. — Village of Marran — Supposed to be Apollonia. — Xans of Syria. — Sociability of an Ass.

April 10, 18—.

The next morning, with much difficulty, I procured two horses and an ass; but no one was willing to conduct me by Nazareth or Naplous to Jerusalem,* the road being pronounced unsafe. The popular fears or preju-

* Jerusalem is now called Goots.

dices were not to be overcome, and I was compelled to take the longer route by Ramleh, along the coast. The ass was the finest animal of the kind I ever saw, and the guide confessed that he would sell for more than both his own horses. With all the animation and temper of a horse, he had the superior qualification of being quicker and easier in his walk.

Near the sea below Mount Carmel, two miles from Caiffa, is a cavern, where tradition tells that Elijah was wont to instruct the people. It is a lofty salon, fifty feet by twenty-five, smoothly cut in the rock. On the same side of the mountain, and not distant from the above, are many other caves, the former abodes of fishermen or hermits, to one of which is an ascent by a flight of steps. The chain of Mount Carmel gradually becomes lower towards the south; and our route lay between it and the sea, the plain being a mile and a half across, fenced against the waves by a barrier of rocks, which bear signs of having supplied stone for building.

Four hours from Caiffa is the village of Atleet, known as the "Castrum Peregrinorum,"

which having been at one period an island, was called "Petra incisa."* Some traces of its occupation by the Venetians are still extant; and leaving the narrow well-cultivated plain, we turned to the right to visit these Christian ruins, towering above the modern village of mud. The pass is hewn in the rock, six feet in width, and in some places thirteen in depth; the bottom being marked by ruts, or wheel-tracks, such as are found near the gate of the tombs at Veii, and in other old Roman roads. The length of it might be one hundred yards, and the rocks near it were much quarried.

Crossing a low sandy flat, we came to a thick and lofty wall, stretching across the tongue of land upon which Atleet stands, and resting, at either end, in the water: here we passed through a deep substantial gateway, near to which is sculptured the winged lion. Close upon the sea, on the west side, are the walls and windows of a fine Gothic hall; and upon a higher level is a bay, having several lancet windows with their mullions, which seem to have formed the north-east end of a church or chapel. There are many other ruins of the same description,

* Herold. 2. Cont. Bel. Sac. Vitr. 42.

bespeaking the former character and consequence of the place. Below are subterranean caverns, artificially covered over with stonework, while some are merely excavated in the rock. I had penetrated into one of these, wishing to explore its interior, when I stumbled upon a dead camel, and the atmosphere was so insufferable that I was obliged to retreat.

Passing out of a gateway similar to the other, at the opposite extremity of the wall, we crossed a marsh, and remounting, were proceeding on our way, when some women were descried drawing water at a well near the track, and the day being hot, I desired my servant to ask if they would give me some to drink; but they refused the indulgence, one of them exclaiming, "Shall I give water to a Christian, and make my pitcher filthy, so that I can use it no more for ever?" This happened within the precincts of Samaria, and was a proof how little change the spirit of the people has undergone within the last eighteen centuries. These women were young and handsome, with full, dignified, and stately figures: a dark-coloured fillet bound the head, and passing under the chin, left the face entirely uncovered.

Not an hour after this, we observed another group similarly employed. "Now," said Ahmet, "observe the difference: instead of Arabic, I will speak to them in Turkish." He did so, and picking up their vessels, they took to flight; but when he continued to pursue them, with what I suspect was a volley of abuse, one of them came back trembling with her bardac,* and we drank freely: she refused any reward. It was near sunset before we reached the village of Tantoura, considered by D'Anville to be the Dora of antiquity; and its distance from Cæsarea † justifies that belief, according to the account of Jerome; though no marks of its former self survive.

Dor, Dora, or Adora, was once a place of great strength, but, in the time of Jerome, ruined and deserted. When occupied by the Christians in later times, it had a bishop subject to the metropolitan of Cæsarea. The king of Dor was among those summoned by Jabin to join the confederacy against Joshua; when "all those kings came and pitched together at the waters of Merom, and on the morrow were

* The earthen water-pot of the country.

† Three leagues.

delivered up slain before Israel." At that period Dor appears to have been tributary to the kingdom of Hazor; * but it must afterwards have risen to much greater power, since we find Antiochus besieging it with an army of twenty thousand infantry and eight thousand cavalry. It was a "peculiar" belonging to Manasseh in the tribe of Issachar,† the inhabitants of which they were unable to expel; and near to it was the boundary of the half-tribe of Manasseh.

Upon reaching Tantoura we went immediately to the post-house, as the only place where we could sleep secure against robbery; the master of which was a Turk, who had no very kindly feelings towards the Egyptian conqueror. Three sides of the yard were occupied with the stabling and the residence of the postmaster, while the fourth was fortified by a strong, lofty wall; a necessary precaution against the Arabs, with whom a propensity to horse-stealing is a prevalent weakness.

Soon after us, the post arrived; and the letters being looked over, the bag was sent on without loss of time: two or three horses being con-

* Josh. xi. xii. † Josh. xvii.

stantly ready to go forward. Turks and Arabs never unsaddle their horses, night or day; neither do they remove the pack-saddles from the dromedaries or camels. The post-stations throughout the Egyptian dominions are commonly four leagues from each other, which distance is performed in two hours; and when the rockiness of the road is considered, the ravines, the mountains, and the deep sands which are to be passed, greater speed could scarcely be expected. Each courier rides one post, when the bag is delivered to another; and so well regulated is the system, that when Ibrahim was in Konieh, the letters from head-quarters were delivered at Alexandria in ten days; a post each way passing twice during the twenty-four hours.

Rice, mixed with onions, and seasoned with appetite, furnished our repast; to which succeeded copious libations of coffee, and sugar being added, a luxury in which the Orientals rarely indulge, the worthy postmaster dropped his Turkish taciturnity, and became very loquacious. He was a bigoted Mahommedan as to creed, but spoke much in condemnation of the enmity that existed in those parts between the

people; and said that persons living not only in the same village, but in the same house, hated each other with the utmost rancour: there were "five in one house divided, three against two, and two against three;" * and their quarrels sometimes ended in death.

In warning us of the danger of the road we were about to travel, he said the post had been robbed two days before, and that thirty Turks had been stripped by the Bedouins not long since; alleging as a reason for such depredations, that Ibrahim had passed through the country plundering and exasperating the people, and having left no guards to restrain them, every one was at their mercy: all which I believe to be untrue, from the discipline which I had an opportunity afterwards of observing in the army, and from the testimonies which the European instructors bore to the good conduct of the men. The postmaster supposed the ruins at Atleet to have been built by giants thirty thousand years since, and said that the whole village was undermined with caverns.

As we were chatting round the fire, the alto notes of the ass were heard at some distance;

* Luke xii.

upon which the guide sprang up and rushed out, exclaiming that the animal was stolen. The night was very dark; so that although he had been tied only a few paces from the place where we sat, it was by no means impossible. The Turk sent out his men to assist in the search, who returned after a while without success, believing that he was concealed in some of the houses. At length, however, he was brought back, after which the gate was closed; and I was about to lie down to rest, when I observed the guide leave the yard with the two horses; and was informed that he had gone to pasture them in some neighbouring barley for a few hours, but that I might depend upon his return before daylight, lest he should be discovered.

Left Tantoura at sunrise. Two miles to the south ends Mount Carmel, from whence the Valley of Sharon commencing, reaches as far as Jaffa. Our road lay along the shore, the sand being deep and wet. At two hours we crossed a small river, which the guide told us contained crocodiles; and I should have been more inclined to believe him, if he had not added that "they ate men,"—a capacity for swallowing

altogether incredible in so cold a latitude, where, if they exist at all, they cannot be much larger than lizards.

Crocodiles are rarely found in the Nile below Manfalout, in lat. 26°, and even there are very diminutive in size. About Faras, in Nubia, where they are more than twenty feet long, I never heard any well-established charge of anthropophagism brought against them. They appear to be, in the main, harmless, inoffensive creatures, not to say *diffident:* and I suspect that the wilful murders with which they stand charged, originate most commonly with those who give evidence against them. I have occasionally seen a dead body fished out of the Nile with arms and legs entire, and nothing missing except the clothes, which, I conclude, would be of no use to the crocodiles, among whom the body had been floating probably for many leagues. Nothing could be so natural, as for those who best knew the cause of a man's disappearance to say, "Have you heard what a shocking thing has happened?—poor Mustapha went to fetch a pail of water this morning, and a crocodile took him;" and thus this calumniated fish has of late days lost its character. —

Herodotus relates, that the priests at the Lake Mæris kept a tame crocodile, which used to come ashore for cakes and wine, and was very gentle. Mr. Sharon Turner does not deal honestly by this creature, for at the same time that he endues him with a mild and amiable *disposition*, he attempts to convict him of most diabolical *acts:* for he insinuates, that he will "leap or scramble into boats, overturn skiffs with his tail, and eat the crew!" and yet, forsooth, he is "neither a fierce nor a cruel animal."

But that crocodiles exist in the stream is probably not a pure invention of the Arabs, but a belief founded upon tradition; for Breidenbach relates, that on the east side of Cæsarea is a lake abounding with crocodiles, and this river being only a short distance from Cæsarea, and flowing from the direction of the lake, might communicate with it. But how the crocodiles came into the lake is matter for conjecture; and I conclude they were brought thither, as they were to Rome, for the amusement of the people, when Cæsarea had its *combat des animaux* and *Zoological.*

One hour beyond the river is seen the top

of an aqueduct running for a mile along the shore, against which the sand is heaped up to so great a height as to preclude examination without much labour. At the south end of it several arches appear, and beyond these are the vestiges of what once was Cæsarea!—And where is it now?

> " Cosa mortale eternità non serba:
> Le fabbriche del tempo, il tempo atterra,
> Ed adeguasi al suol mole superba." *

Those palaces which heretofore were the resort of emperors — those courts which rested upon marble and glistened with gold, echoing with the revelry of princes; the theatres, the temples, and the forum,—are now furrowed by the plough, or grazed upon by the beasts † of the field. You search for the semblance of their figure, some phantom of the past, and you find it not: and the imagination, dwelling upon the busy streets and stately colonnades, still inquires, where is Cæsarea? It lies entombed beneath the little mounds that are barely marked upon the surface; so lowly, they could scarcely serve to hide the mouldering

* Leonardo da Vinci.

† The prophecy of Zephaniah, ii. v. 6. literally fulfilled.

shreds of a peasant's cot; and it should seem as if the very stones had rotted in the soil!

This city, once called the "Tower of Strato," has been supposed to be the "Apollonia" of Pliny; which, however, is placed by Ptolemy nearer to Jaffa. It was called by Vespasian the "Flavian Colony." Herod, continually on his guard against a revolt of the Jews, made it a strong fortress, and ornamented it in the most sumptuous manner; all the edifices, not only palaces but private houses, being of marble: and seeing the want of a harbour on that dangerous coast, he made a port equal in size to Piræus, furnished with towers raised in the sea, upon one side of a semicircular mole, the most splendid of which bore the name of Drusus, the adopted son of the emperor; the foundation stones of the mole being fifty feet long by eighteen wide, and nine feet thick.* Around the port was a continued series of buildings of the costliest marble; and in the centre, upon a mound, stood a temple in honour of Cæsar, †

* Jos. Antiq. 15. c. 13.

† There is a slight difference between this description and that given, lib. i. cap. 16, Bell. Jud. where it is stated that the statues were *within* the Temple of Rome and Augustus,

surmounted by two statues,—one representing the Emperor, modelled after and equal to that of the Olympian Jove—and the other a figure of Rome, not inferior to the Argive Juno.

It is supposed to have been during the celebration of the *quinquennalia*, established in honour of Augustus, from whom Cæsarea was named, that Herod Agrippa, not checking the people when they saluted him as a god, was struck by the angel. It was here that Cornelius the centurion was baptised by St. Peter; and he is reported by Jerome to have been the first bishop of the place. It is moreover consecrated by many interesting events recorded in Holy Scripture; among which not the least remarkable is that penetrating, searching power of innocence and truth, by which the judge was made to tremble at his prisoner's reasoning.* Eusebius, tainted with Arianism, and his disciple Acacius Monophthalmus, were among the earliest bishops of Cæsarea. When taken by Baldwin and the Genoese, its port, the masterpiece of Herod, had already been destroyed.†

which was upon a hill, opposite the entrance to the port. But interpreters are at issue upon this passage.—V. Alb. Ruben. Dissert. de Gemmâ Augusteâ.

* Acts xxiv. † Gul. Tyr.

Running back to a distance of more than a mile from the shore, may be traced the gently undulating mounds which seem to mark the extent of the city in that direction; while its boundary parallel to the coast is less clearly defined. Scanty remnants of granite columns, or chips of porphyry scattered among the grass, and a few subterranean chambers, with a faint delineation of the Greek theatre, briefly tell the tale that it has passed away. On the west side of the ground is a wall of Saracenic fabric, reaching into the sea at either end, faced with strong bastions and guarded by a foss, and enclosing a space in which are still seen extensive ruins of the middle ages.

Such contempt have the builders shown for the Roman splendour of the place, that the marble columns of the ancient city have been used for the substructions of the more modern sandstone edifices. Upon a neck of land jutting into the sea, which probably formed one horn of the mole of Herod, these columns are found supporting arches and windows of Christian times, with the ruins of which era this little promontory is covered. At the side next the

land, the columns are laid together like a raft, with a course of stones placed upon them; another course of columns being laid upon the stones, at right angles with the lower columns. Among these are granite, syenite, and even giallo antico. Near the wall on the east side of the port are some large subterranean arches, the remains of those sewers or depôts for grain with which Herod completed the underwork of the city.* In the southern gateway are still perfect the marble sockets, and the frame or grove for the portcullis. The spot continues to bear the name of *Kaisaria.*

Two hours beyond, the road verges from the shore, and enters the rich pasture-land of the Valley of Sharon, clothed with fresh verdure as far as the eye can reach. The white clover springs spontaneously, and among a variety of shrubs and flowers were a few dwarf tulips. I observed nothing bearing the appearance of what we call a rose, and unless the "rose of Sharon" is the *Cistus roseus* of Linnæus, which grows abundantly, I know not what it may be. This tract of land, glorious as it is to the eye,

* Jos. Antiq. xv. 13.

is yet deficient in water, in its central part; and for this reason appears not to be frequented even by the Arabs; I traversed it for hours without noticing a single tent. The grass and the flowers spring to waste their sweetness, and to fall unseen; and the storks striding to and fro, are the only animals by which they are visited. The soil is light, and the surface elastic; and the uneven foreground swells into hills to the east, which are backed by the mountains of Samaria beyond. I could not help thinking how many a Leicestershire gentleman would cast a covetous eye over this country; would mark it out with posts and rails, root up the cistus, and plant a little gorse. "Δεινον μεν ανηρ,"—"man 's a strange animal."

Soon after midday the road again returned to the shore, when we halted for a short time, this being the only place where water could be obtained. The spring was rising from a rock one yard distant from the sea, and nearly upon the same level with it: nevertheless, it was perfectly sweet. Reclining upon the grass, we preyed upon bread and butter under a melting sun; and the espousals of the butter with the bread, as may easily be imagined, were

effected without much difficulty. Soon after we left this place, the estafette overtook us; and though the road was deep and sandy, he passed at a gallop, and so continued as far as I could see him.

Upon the plain we crossed a small plot of ground which had been carelessly turned over with the plough and sown with melons; the husbandman had gone his way to a distance, and would not return until he should calculate that the time of harvest had arrived. Such is the usage of the people:

"Nec cultura placet longior annuâ."

The plants were just peeping above the surface. There are few productions which more forcibly proclaim the care and bounty of Providence than this: loving the dryest soil, it flourishes to perfection even in the sandy desert, and produces one of the most juicy and refreshing fruits, in a climate where these are most needed and most grateful.

A stork unwisely flying within gun-range of my horse, I shot it, intending to sup upon it at night; but both Ahmet and the guide refused to carry it, asserting that if the Arabs should see them, their lives might be en-

dangered; so great is their reverence for these birds. I took it up and fixed it to my own saddle; but upon hearing that its food was snakes and lizards, I had no sanguine expectations of a good grill, and so discarded it. That it feeds in this manner, is quite true; that the Arabs would molest one for killing it, is, I think, false.*

We were approaching the village of Manhalleet, consisting of a few mud-huts, built upon the side of a hill sloping down to the east, at the bottom of which was a stream that had attracted to its banks some Bedouins, with their "black tents"† and cattle. As we were passing, an Arab hailed the guide, and told him that four men had been murdered during the morning, in the sand which we were about to cross, an hour beyond. I was a short distance in advance, when Ahmet hastened after me to recount the bloody deed, and to inquire what

* These birds are very numerous in Syria and Asia Minor: they have long red legs, and beaks to match, with black and white wings and body.

† "The tents of Kedar" are still "black," as they were in the time of Solomon: (vide Solomon's Song, c. i. v. 5.) They are woven of goats' hair, either alone, or mixed with that of the camel.

was to be done. "We will go and bury their bodies, to be sure."

I had much difficulty in persuading him that this was the right thing to do. The guide was particularly reluctant to admit the propriety of this measure, and began to show symptoms of resistance; but giving him a poke in the ribs with my gun, and threatening him with something worse if he delayed one moment, he went forward: and right glad was I to escape from the village of Manhalleet; for the paucity of its huts, the solitude of its situation, and the inauspicious aspect of its inhabitants, left little doubt that had I been enticed into it, I should have come out a loser. I felt satisfied that the story was a falsehood, which the Arabs, apprised of our approach by the estafette, had contrived in order either to get me into the village, or to make me take an escort, for which I should pay high, and from which, in case of an attack, I should derive no security, as the Bedouins are always in strong parties upon their marauding expeditions.

For the comfort of my attendants, I suggested to them that if this had been done four hours before, by the Bedouins, as it was said,

or by some errant Kourds, as they themselves supposed, the murderers would by this time be at least forty miles distant. We went forward in gloomy silence, my companions gazing anxiously in every direction, until we reached the sand. This tract extends for a considerable distance into the grass land, above which it is elevated thirteen feet on the side where we approached it, and has the appearance of an almost perpendicular embankment, to the very foot of which the grass grows luxuriantly; illustrating in a remarkable manner, what has often been asserted in Egypt, that vegetation resists the encroachments of the desert.

Having dismounted and ascended the bank, the sand was so deep that we proceeded at a very slow pace on foot. A considerable number of low shrubs grew upon it; and for gentlemen who do not affect to shoot flying, and would wish to make sure of their game, a better position could not be selected for a *battue*. We had reached the middle of the pass in silence, when Ahmet seemed to derive much comfort from the recollection of my words: "Si," said he in a low tone, "davvero prima di adesso saranno lontano, fin a quaranta miglia." We were oc-

cupied one hour in passing it. Having arrived at the other end, the guide halted with the horses, and I was proceeding to remount, when he requested that I would first examine some bushes about sixty yards ahead; "*for*," said he, "*if they are anywhere, they will be there.*" If they had been there we should have found it out long before, and I therefore walked into the bushes; after which we proceeded.

Low down, at two hundred yards' distance from this point, on the right, is D'Anville's Crocodile Lake, by the Arabs called "Moiah el Timsah,"* overgrown with reeds, and stocked with wild fowl. It is an inconsiderable lake, supplied by a stream running from the east. The latter we crossed half a mile beyond, near to where it issues from a small mere, by an artificial passage, through a ridge of rock that still bears traces of a bridge or arch which once spanned the channel.

The day was hastening to its close as we approached the village of Marran.† To the north, near the sea, are some Christian ruins, and extensive substructions of greater antiquity;

* "Water of the Crocodile."

† *i.e.* "The Burying-ground."

among which are traces of a foss strongly faced. There is also an antique narrow gateway, and nearly opposite to it a grove of fig-trees, in which is an aqueduct and cistern of small dimensions; and in the grass land, between the village and the ruins, is a subterranean reservoir for water, now dry. This I should conjecture to have been the site of Apollonia.*

The Okellas of Egypt, and the Xans † of

* Jos. Ant. 13. 23.

† In the orthography of Arabic words in which a guttural sound occurs, I have used the Spanish *x*, where the structure of the word admits it, because I know no other letter in any European language that has a similar sound; neither is there any combination of letters that will produce it. The *c*, as used by the *bassi* at Florence, is not unlike it; but the modern Greek χ is perhaps still nearer. Nevertheless, the latter is not *guttural:* the tongue is placed in the same position as for a guttural enunciation, but the sound is struck from the roof of the mouth. The Greek χ is the most pleasing aspirate in any language, and the most difficult letter to master, by reason of its resembling a guttural, from which it is nevertheless distinct. In conformity with the above rule, Xan has its χ similarly sounded to that in the Spanish words *xabeque, xabon.* Various other readings are extant, as *khan, kane, kaun,* &c. none of which bear the remotest resemblance in sound to the Arabic word. As such words are subject to no established law, and every author follows his own ear or taste in the orthography of them, the liberty here taken needs no defence: it might, however, be justified upon the ground of kindred which exists between the Arabic and Spanish languages.

Syria, vary greatly in the accommodation which they afford. In some the traveller finds nothing more than shelter, and reposing under the same roof with his camels or horses, carries with him whatever comforts he may require, and thinks himself fortunate if his slumbers are not broken by importunate visitors during the night. Upon the grand Hadj routes from Constantinople and Bagdad to Mecca, the Xans are of a more costly kind, and furnished with chambers of different sizes, to suit the convenience of the parties who wish to occupy them. These, however, are entirely unprovided with furniture of any kind. The occupant throws down his mat, and upon it his mattress, or whatever else he may use as a bed. Most of them have either a fountain or a well; in some instances I have seen a mosque attached. All contain a large depôt for the reception of merchandise, and in those to the northward may be counted as many as fourteen fireplaces; but in the interior of Asia Minor, on the Stamboul route, I have observed twice that number in one depôt. In the Xans in the open country, nothing is paid for the accommodation; indeed, they have neither porter nor guardian within them. The

traveller enters and takes possession of the best place he can find, and if his halt be at night, closes the great door, and upon the arrival of any new-comer, makes due inquiry as to his business and condition before he opens it. But such buildings are intended for the reception of the great caravans which continually pass along these routes, both upon the Hadj expedition, and when engaged in the transport of goods; and they have been at different times built by the governors of the various pachalics. In the considerable towns, the Xans appear to be on a different footing; for I have always found them in the hands of a "custode," by whom the chamber I would occupy was duly unlocked, and to whom a small sum was paid upon departure for the use of it.

My present hostel in the village of Marran was of the meanest order. Placed at one end of a large yard, it was arched over with stone, the front being to a great extent open to the air. It served also as a dormitory for cattle, and was as dirty and ill-paved as a bad English cow-house. The remains of stone buildings on the other sides of the yard betokened that this had once been a Xan of some importance, and

the presumption was supported by a large mosque still attached to it.

The village consisted of about twenty huts and a few black tents, around which was a patch of arable ground, where the women were employed in husbandry. As we reached the place, a herd of small cattle, with sheep and goats, were returning from a stream in the valley, just time enough to supply us with milk, the only produce of the village. While rice and maccaroni were in progress, I strolled out to see that the animals had not been forgotten, when I found the ass without food. Inquiring the cause, the guide said, "that he was so strong and good, he could work without eating." An irritable man would probably have bastinadoed the wretch severely: I simply compelled him to go and buy some beans of the villagers. Repeating my visit after supper, I found that the ass was not eating, and seemed out of spirits. The guide accounted for this by saying, that he was in the habit of living in the house with his master, and that he was alarmed at being left in the dark by himself: whereupon I ordered him into the shed, and his supper being placed near the fire, he fell upon it with

great avidity; and had no sooner finished, than he claimed a right to belong to the society, by lying down among us, to my great amusement, and the infinite chagrin of my companions, who would have turned him out but for my interference. During the night he became restless, and got up in order to lie down on his other side; in doing which he interfered with the guide's legs, whom I heard abusing him for a *pig* and an *infidel*, and threatening to "spit on his beard."

CHAPTER V.

Leave Marran.—Shrubs of the country.—Dead Buffalo.—Plains of Philistia.—Tetrao rubricollis.—Cultivation.—Primitive simplicity of Ploughs.—Convent of St. Nicodemus at Ramleh.—Warder—His appearance and language.—Superiore—His fallacious aspect. — Cistern of Santa Helena.—Samson's House.—Various names of Ramleh.—Tower of Knights Templar.—Leave Ramleh.—Compagnons de Voyage. — Baggage overthrown.—Difficult Pass.—Resembling Argolis and Arcadia.—Cleverness of Horses.—Wild Plants.—Sheikh of Arab Village.—Formation of the Houses.—*Fourchette* by stream.—Hills of Benjamin.—Tetrao saxatilis. — First sight of Jerusalem.—Literal fulfilment of Prophecy.—Enter by Bethlehem Gate.—Egyptian Soldiers.—Prophecy concerning.—Traces of splendour lost, a proof of its former existence.—Bath of Bathsheba. — Franciscan Convent. — Spanish Monk.—Messrs. Gregg and Fergusson. — Town crowded with Pilgrims.—Lodge in the Casa Nuova.—Princess of Wales.

March 21.

THE Arabs coming to their devotions before sunrise, knocked us up to admit them to the mosque, and we started instantly. Country overgrown with cistus, lavender, dwarf ilex, and juniper. At two hours the road crossed a bridge

over a rapid river; near to which, on our right, were the ruins of an aqueduct;* and, on the left, the remains of a dead buffalo. One of those small cream-coloured vultures, called the raccah, had seated himself with so much authority upon the carcase, that a wolf which stood twenty yards from him, whetting his teeth, did not dare to approach.—Jaffa visible two leagues to the right. Here we struck across the plains of Philistia in a straight line, riding occasionally through the corn without any track; and it is well that we did not fall into the hands of the Philistines.—I shot a partridge which rose out of some shrubs. In plumage it resembled the red-legged partridge of France, but was nearly twice the size, being little less than a hen pheasant. This is the *Tetrao rubricollis* of Linnæus.

An hour and a half beyond the bridge we gained the road from Jaffa to Ramleh. The country had now become generally cultivated, the husbandry good, the crops and fallows clean. Upon a space of ten or twelve acres I observed fourteen ploughs at work; and so

* Antipatris was not far from this point.

simple and light is the construction of these implements, that the husbandman, when returning from his labour in the evening, takes his plough home upon his shoulder, and carries it to the field again in the morning.* The share is of wood, and armed only at the end with a tooth or point of iron. The beam is very slender, as well as the rude handle by which it is directed.—As we approached Ramleh the land appeared less clean, and cultivation more carelessly carried on: in the wheat were many plants of the *Amaryllis Orientalis* in flower, with its round terminal head thick set with florets. Upon reaching Ramleh, and knocking at the door of the convent of St. Nicodemus, we received no answer; but the continued assault and battery at length brought some one, who, instead of opening it, put numerous questions from the inside, and upon learning that I brought no letter from Jaffa, went away, refusing admission. Being told that there was no Xan, the baggage was laid down in the street, upon the clean pavement before the convent door.

* That the ploughs were upon the same light construction in the days of Samuel, may be inferred from the circumstance of a *file* being used to sharpen them.—1 Sam. xiii. v. 21.

Having started in the morning without food or coffee, and midday being upon us, I had seated myself, and was seriously and sulkily occupied with a piece of dry bread, when the same shuffling step again approached the door from within, and it was opened. I lost no time in expressing my displeasure, intimating that I would go forward immediately, and declined his invitation to enter the convent; but the aspect and Italian of this fellow would have mitigated the malice of the most infuriated spirit. He wore a short jacket, which years before his recollection had been red, reaching below his loins, and bound about with a wide leathern belt, from which were suspended three gigantic keys: loose Arab breeches, tight at the knee, and a small red cap upon the crown of his head, completed his costume. His eyes were nearly closed, his mouth open, and his head being rather thrown back, the expression of his countenance displayed a combination of knavery, simplicity, and drunkenness, which was irresistible.

To my verbal assaults, and the declaration of my intention to go on to Jerusalem, he replied, "*Questo strada catibo, ti sapir, bookra, domani, tutti*

andar semi, semi," putting his two fore-fingers together, "*questo mattina, soldati andar; strada catibo, conbento bono; bino tenir,* acqua bita, tutto mangiar: domani andar, ti sapir.*" I laughed heartily, and promised to come in if I could not get horses immediately. During the delivery of this oration, the superiore came forth; a dignitary of most winning appearance; a very Peter Comestor to look at. His paunch, as Thompson hath it, was "tremendous;" and his countenance sleek, and blushing as the "red red rose." He talked and savoured of the good things within, and as he talked, his face shone like coral, and around his lip was marked a narrow greasy line, as Indian ink upon a map is wont to indicate the edge of the all-engulphing ocean: his wind was thick, and it was evident that he was even now at dinner. With very

* *Tenir* is withqut doubt the Spanish verb *tener*, and is used in the *lingua franca* of the Arabs, to express *all* the parts of that verb. It also usurps the same privilege, to the same extent, over *ser* and *estar*. Thus *tenir* signifies *I, he, we, they, have,* &c., as well as, *there is, he is,—we, they are,*" &c. &c. This address literally signifies, "The road is dangerous, you know; to-morrow all can go together; to-day the escort is gone; the road is dangerous, but the convent comfortable, and there is good wine, brandy, everything to eat: to-morrow go, you know."

little reflection I resolved to join him, and the baggage being deposited within, the door was locked with one of the enormous keys that hung from the warder's girdle.

Having traversed divers passages, my fat friend conducted me to a long, low, and dark room, around which was a divan,—at one end a table, with a few books,—and at the other a table, with a bottle of brandy, and a few glasses. I drank of it, but not freely. While I was in conversation with the superiore, and endeavouring to disentangle his talk, which was half Spanish and half Italian, the cook entered, to inquire if "the signore would like onions with his eggs." He held the bulb in his hand, and was peeling it the while. "Of course I do." The Egyptians worshipped onions, and the Israëlites grumbled at being without them; and in truth the onions of Egypt are better than the apples of most other countries.

The refectory was a narrow room, at the end of which a high table, of smaller size than those around it, was appropriated to the use of the superiore alone. I was here served with a well-filled plate of rice and onions, and then the eggs and onions: the wine was not good, and I

had certainly been taken in by the auspicious appearance of mine host. This matter being concluded, I was invited to drink another glass of brandy, and then sent out to take a walk with the cook, who was to act as cicerone to the antiquities.

The room in which Nicodemus is said to have instructed the people is within the convent, and now converted into a chapel. Outside the town is a cistern of Santa Helena's work, the arches of which, below ground, five in number, are supported on square columns, and the whole is a quadrangle stuccoed in every part, but very inferior to the *piscina* at Misenum.

We were proceeding onward, when my cicerone disappeared from behind me, and I found that he had crawled into a high cactus hedge, where he was gathering wild asparagus "for the signore's supper." It was a long, meagre, seedy weed, and I entreated him not to trouble himself: nevertheless, when well boiled and buttered, it turned out to be no bad vegetable.

Entering an olive garden sown with wheat, we came upon the substructions of an ancient

building, which he told me was Samson's house; and a little beyond, he pointed out the place where the *Danite* tied the fire to the foxes' tails, before they were sent forth to trespass upon the Philistine farmers. On this side of the town are the ruins of a convent, the cloisters of which remain in some parts entire, enclosing a square space, excavated for depôts of wine, water, grain, &c. They are arched and stuccoed; and on the north side of the enclosure stands a tower, built by the Templar Knights, from the top of which there is an extensive view of Philistia.

Ramleh, called Ramatha, Arimathæa, Rama, and Ramela, was one of the cities separated for the Levites, situated on Mount Sophim, in the tribe of Ephraim, on the confines of Benjamin and Dan. There were five cities of this name, all upon high ground, as the word "Ramah" denotes: but here is reported to have been the abode of Samuel, where Saul ate with him before he was anointed; and here Samuel was buried, previous to his bones being removed into Thrace. The situation of this place, and the nature of the ground, entirely disagree with the Scriptural description of the "Land of

Zuph." Mohammedan tradition fixes the scene of Samuel's life at a place of the same name, to the left of the Naplous road, not very far from Jerusalem. But the authority of Eusebius and Jerome, who place it near to Lidda, favours the belief that Ramleh, on the Jaffa road, was the birth-place of the Prophet.

Upon my return, several German pilgrims had arrived at the convent, on their way back to Europe. I was provided with a clean comfortable bed, and started next morning at sunrise. My *monture* was a little white Arab mare, lively, light-hearted, and beautiful, — a fascinating combination in every living thing. Ahmet was also well mounted, and the baggage was laid upon a powerful mule. Having conducted us outside the town, the guide desired us to wait while he went for his ass, that we might travel more rapidly.

After some delay he returned, but still on foot, and leading a mule upon which was mounted a lady between two panniers, one containing her bed, and the other her baby. The little urchin had just arrived at that age when the organ of *eventuality* begins to be developed, or, as nurses say, they begin to take

notice; *i. e.* I suppose it knew me from my mare; and peeping out of its basket, it was continually laughing at my straw hat, and pinching the lady to look at me. The latter was very decorous till she got out of sight of the town, when she uncovered her face, and laughed too. In addition to this group, there were half a dozen old men upon asses. Such was our caravan; travelling together for the sake of security, and well calculated to set the Arabs at defiance.

The guide, whose duty it was to attend to my baggage-mule, had left her to her own discretion, trusting that she would find her way without his superintendence. Impatient at our slow progress, I ordered my servant to assist me in driving her forward at a fair walking pace. The bulk of the caravan soon fell behind, and not long after Ahmet growing weary of his employment, consigned me to the privilege of piloting the mule alone.

We had advanced a mile ahead of the party without any serious altercation, when suddenly the mule darted into a clover-field on the left of the road, and with the wonted consistency of character that belongs to those brutes, kept

her way across it at a brisk trot, notwithstanding all my exertions, and was not to be turned until I reached her ears. Hereupon she made towards home; and being again outmanœuvred, returned to the road; but instead of keeping it, she crossed it and took the wheat on the other side. By this time Ahmet had come up, and falling in, by a quick movement, charged her in flank with a bundle of pipe-sticks and an iron ramrod. The mule wheeled about, and kicking at the same time, the baggage became uneasy; when she continued to kick, until all my hopes were lodged in the field. Everything went topsy-turvy; the confusion of the "Three Days" affair in July was not more complete. Property down, and the beast uppermost! The rope which had bound the baggage below, was now drawn tight across her back, and though she stood perfectly quiet, yet she kept one ear back and the other forward, pondering between fear and vice, and prepared either for fight or flight. The bread and coffee were abroad, as were the kitchen pans and a cold partridge. In these critical circumstances, the genius of Ahmet directed him to the mule's heels, when stooping down he was about to

draw from under them the fragments of some plates, which had rolled out and *broke themselves,* — a reflective force which belongs to all crockery, and particularly old china; and his sage reply to my rebuke was, that these were the two last, the others having *lost themselves* at sea when everything went *sotto sopra.*

" Je n'aime pas que les choses se perdent."

By placing himself in such a situation, he was not likely to suffer any severe loss in brains; but my small remaining stock of dinner ware was in jeopardy, and I therefore suggested to him the propriety of securing her head, while two peasants assisted in restoring order.

The party had overtaken us, and were looking on, when one of them told me that no good could come of going so far before the rest; for that the road being beset with Arabs, I should be robbed. He had mistaken the moment to give advice, and I could not help asking him what the lady and panniers, or the patriarchal people on asses, would do for my security in such a case. The muleteer arriving as we were about to resume our march, I did not fail to

* La Seconde Année.

remind him of his duty, which was not afterwards neglected; and we went forward at the same rate, all the party keeping up.

It was somewhat less than two hours from Ramleh before we left the flat cultivated plain, and the road entering the low rocky mountains, either traversed their sides or wound through the ravines. The scenery of this district bears a strong resemblance to the interior of Argolis and Arcadia; but the road was infinitely worse than the passes of those countries. The surface was so rugged, and the holes between the pieces of rock so deep, that it was marvellous how the horses could find their way without falling; but being left entirely to themselves, instinct appeared to supply the place of reason; for, lowering their heads, and pausing while they carefully scrutinised and sniffed the stones, they never failed to find a place upon which the foot could rest securely.

Among a great variety of shrubs was the *Clethora arborea* in great vigour; the *Anemone alpina* grew abundantly, and the *Cyclamen hæderafolia* attained a size and brightness of colour beyond its wont in Europe. Having toiled through these defiles for three hours, we de-

scended to an Arab village, where is a stream or torrent with its bridge, near to which stand the ruins of a Christian church of some antiquity; the interior being formed into pointed arches, supported upon square columns of stone.

This village, situated upon the side of a hill, has the flat roofs of its houses in many instances level with the road; insomuch that it was not easy to distinguish the latter from the roof. The same is the case in many of the towns of Palestine, as Nazareth, Saffat, and others; which explains our Lord's expression, that he who was "upon the house-top should not go down into the house" before his flight; an injunction not easily understood without knowing how the houses of the country are built. Many of them, and perhaps the greatest part, have the ascent by steps on the outside; which manner of building would also account for that expression.

The sheikh of this village had formerly been in the habit of levying taxes upon all passers, by requesting the favour of those who were willing to pay, and distraining upon those who were not. Ibrahim, however, had desired him to turn his talents to some other method of

supplying his ways and means; and though compelled to adopt the pacha's advice, it seemed that, attached to his old schemes, his mind was still energising upon his "chief end;" for, sitting under a tree near the bridge, surrounded by a fine band of Arabs, he regarded us as we passed with the same complacency that a butcher's dog eyes the joints in his master's shop. It was a pretty picturesque group, and I wished the sheikh the compliments of the season: he crossed his breast, and growled out a salaam.

Soon after leaving this village, we halted on the bank of a stream to refresh the cattle, and take some food, when I was comforted at finding that the cold partridge had received no serious injury from its fall in the field. It rained unmercifully, and was piteous cold as we sat down by the water-side to take our *fourchette*. The hills of Benjamin abound with vineyards; the scanty soil being supported on narrow terraces or platforms, rising one above the other. Shot a partridge: it was perched upon a stone, and differed not at all in size from that of the day before, and the only variation in its plumage was observable upon

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the breast, which was marked with regular black bars instead of chestnut-coloured spots, but it is considered to be a different species by Linnæus, and called "*Tetrao** *saxatilis*." Its *habit* seems to have justified the distinction made by that observant naturalist. At eight hours from Ramleh, ascending from a valley among the mountains, we caught the first sight of Jerusalem, half a league distant.

It were superfluous to enlarge upon the intense anxiety which every one feels who believes the eternal records of undeviating truth, as he draws near to this remarkable city. His impressions, however, have been already made; so fully has her desolate estate been set forth under every variety of figure, that reality cannot carry him beyond that point to which his imagination has long since reached; and that graphic portraiture of her widowhood, which he here finds drawn to the life, confirms (if Scripture yet needs confirmation) the accounts which the same records contain of her

* Among modern naturalists there is, I believe, a disposition to set aside the authority of Linnæus. This tribe are now classed with the genus *Perdrix*, the *Tetrao rubricollis* being called the Barbary Partridge, and the *T. saxatilis*, the Greek Partridge.

former happiness. The first exclamation which bursts forth, is that which prophecy has said shall be in the mouth of "all that pass,"—"Is this the city that men call the perfection of beauty, the joy of the whole earth?" It is impossible that any delineation can be more just, or any image more vivid, than is contained in those few words, "How doth the city sit solitary!" The sight carried across a tract of grey, desolate, and barren rock, rests upon a bare dead wall, above which little is seen except the tops of a few Turkish mosques. At this time not a living creature was moving without the city, and with the exception of the leaden green produced by a few ragged olives, scarcely a sign of vegetation could be traced; a death-like silence settled upon the rocky waste, and the city placed upon an eminence, as if an object for observation, presented one of the most gloomy and melancholy spectacles that the fancy could paint.

The Jaffa road passes under the wall for a quarter of a mile, having the valley of Hinnom on the right, and enters by the Bethlehem gate. Here the first object that meets the eye is the guard of Egyptian soldiers, the masters of

the city, "Avengers of proud Judah's sin," exacting the tolls from those who enter; and immediately follows the recollection of a host of expressions, foretelling the sufferings that awaited Zion from that people among the rest of her conquerors; how that "she had given her hand to the Egyptians," and how that those with whom she had committed her abominations should assemble about her, and thrust her through with the sword. "How is the city become tributary!" Not only has the wrath of the Almighty pursued and overtaken her in times past, but the curse of his anger is even yet in force. If like Tyre and Cæsarea she had ceased to exist, the severity of her punishment had been less; and the prophetic denunciations against her less fully accomplished, for she had ceased to mourn; but now she remains "a by-word," from which all the nations of the earth may be instructed.

I have occasionally met with those who are disinclined to believe the scriptural representation of the splendour of the first Jerusalem, because they cannot see any remains of it at present. I confess I should be less riveted to my belief, if I could trace them; for in that case

the threatenings of prophecy against the city not having been literally fulfilled, a part of scripture would have failed; and that being granted, the whole fabric would totter. It is argued that the language of scripture is the exaggerated production of Eastern imaginations, and not to be literally taken. That the figures are more rich, and the imagery more varied, than can be found in any human composition, is quite true; but are the descriptions therefore phantasies and falsehoods?

The account of the Temple of Solomon, his wealth, and the number of his artificers, are plain matter of figures, and must be simply believed or the contrary; there is no middle course. Of the temple it appears very doubtful whether even the site is known. In that passage which treats of the dedication of the first temple by Solomon, he is said to have "assembled the people and elders, that they might *bring up* the ark of the covenant of the Lord, out of the city of David, which is Zion."* But the mosque of Omar, commonly supposed to cover the spot where the temple stood, is considerably *lower* than "Zion the city of David,"

* 1 Kings, viii.

so that the position of the first temple must be sought for elsewhere. That Zerubbabel built the second temple upon the site of the first, does not appear certain; since it is repeatedly asserted that entirely new foundations were laid.

The only expression which makes against the belief of a different situation is contained in the decree of Darius, in which he desires that the elders of the Jews might be let to "build this house of God in his place." But it is by no means necessary that these words should be supposed to apply to the "place" which the former "house" had occupied: for as the king's proclamation regards the temple, which had been already begun and discontinued by a former mandate of Artaxerxes, he might use such language without any reference to the time before the captivity: so that it may reasonably be doubted if the situation of the temple even is known; and if this should have disappeared, how much more easily might the boundaries of the city, and the signs of its grandeur, be lost!

The tombs of the kings are more than a mile from the wall of the present city, but it is probable that they were originally close to one of the gates, as the tombs are found to have been

that were attached to other old towns with which we are acquainted, as Veii, Pompeii, Tarquinii, and the Ceramicus by the wall of Athens: and this belief would be established, if we might conclude these tombs to be the σπηλαια Βασιλικα of Josephus. It is impossible to show by visible objects that the city had much greater extent than at present, but it is equally impossible for sceptics to prove that it had not; whereas those remains that do exist, viz. the aqueduct, the pools of Solomon, and the tanks of the city, are monuments more difficult in design, and completed upon a larger scale, than anything of the same kind which Rome has to show.

Entering the Bethlehem gate, and turning to the left, in a small wheat-field is an oblong pit, twenty feet deep, and lined coarsely with small stones, which some days afterwards my cicerone informed me was the place where Bathsheba had bathed. "And where," said I, "was David?" "*Ecco la finestra*," answered my attendant, with the utmost gravity, pointing at the same time to a small iron grating in one of the square towers near the gate.

As I had brought letters from Rome, my first

search was for the Franciscan convent. Under the arched gateway leading to it were stretched upon a stone divan a number of Bethlehemites and other Arab Christians, sheltering themselves from the inclemency of the weather, and awaiting their daily bread. I hastened up the staircase into the convent, and was accosted at the top by a little sprightly Spanish monk, who said, "Dere be sum you fellows here." Not having heard my native tongue, pure or otherwise, for many days, and not expecting to hear it here, I was taken by surprise, and being unable to interpret his meaning, and convinced that he was not talking Arabic, I replied that I did not speak Turkish. Upon which he repeated the same words, telling me he was talking English, "Ah! now I understand,—*lei parla come un libro stampato*,—where are they, and who?" Pressing forward through the corridor, I found Messrs. Gregg and Fergusson, with whom my previous acquaintance at Cairo had been slight, and I was heartily glad to find an opportunity of renewing it: they were standing among a herd of monks, looking at the rain, as people do in all countries when it rains. I delivered my letters to the Superiore, in a boudoir of the

smallest dimensions, and was supplied with brandy and coffee. He was a Roman, much younger than those about him, pale, sleek, voluble of tongue, and of winning behaviour.

The town and convent were so overstocked with pilgrims, that it seemed doubtful whether shelter could be found for me: at last, however, I was put away in a cupboard, ten feet by six, in the Casa Nuova, surrounded by the clamours of every language under heaven. At the opposite end of the gallery was a large chamber which had been once occupied by the Princess of Wales and her attendants. H. R. H. was very well behaved here, as far as I could learn, for in answer to any inquiries after *on dits*, the Janissary constantly replied, that she was "una signora compita,"—*quite the lady*. Among the attendants was a lady of the bed-chamber, (*cameriera*, as the Janissary expressed it,) much admired by the Turks, and still toasted by them in coffee and sherbet.

CHAPTER VI.

Chiesa del San Sepolcro. — Greek function there. — Procession of Fanatics. — Scene described. — Origin of the Holy Fire. — Contest between the Greeks and Armenians. — Resemblance of Jewish Fast, as inveighed against by Isaiah. — Start for Convent of Saint Giovanni. — House of Elizabeth. — Valley of Elah. — Slippery roads. — Cave of St. John. — Modin, the residence of the Maccabees. — Luncheon at Convent. — Return to Jerusalem. — Tombs of the Kings. — Engage horses for the Pilgrimage to the Jordan.

April 13.

THE Saturday being the anniversary that follows the guilt of the Crucifixion, and precedes the hope of the Resurrection, is observed as the most solemn fast in the Greek church. At nine o'clock A.M. I went to the "Chiesa del San Sepolcro," and the pilgrims, according to their custom, having passed the night in the interior, were now carrying forth their beds. In a recess on the left, within the door, sat the Turkish governor with his suite, enjoying their

pipes and coffee upon a raised divan, spread with mats and cushions. The scene beyond was less inoffensive, and is less easy to be described. In the centre of the vestibule is a slab of giallo antico, and beneath it lies the stone upon which, according to tradition, the body of our Lord was anointed. Around this some were singing, dancing, and shouting; while others upon their knees bowed their bare heads to the stone. The division of the church containing the holy sepulchre is circular, and surmounted by a dome, under which is a small oblong chapel, rounded at one end, wherein the sepulchre itself stands.

The crowd around this was dense and disorderly; nevertheless, through the centre of them a passage was kept always open, for the processions of fanatics, who were continually dancing, and rushing round the sepulchre in bodies, and raising at the same time most hideous cries, amongst which even the wild Nubian yell might be distinguished. In each procession some of the foremost of the party bore others standing erect upon their shoulders, and as these latter were thrown over by the jostling and the rapidity of the motion, others

quickly succeeded to their places, and he who could stand the longest seemed to be accounted the best mountebank. The revelry of an English fair is a scene of tranquillity and decorum compared with the deeds of these benighted Christians. In the northern aisle was a bazaar, and the sellers, ranged behind their stalls, proclaimed aloud the merits of their various merchandise. Nor was there anything wanting to complete the resemblance to that scene in the temple which has been recorded in the Gospel; for the Turkish Janissaries, carrying a scourge of twenty lashes, were dealing their stripes with no sparing hand, as they drove before them the tumultuous crowd. In the darker recesses of the church every sense was offended, and the filthiness which made it impossible to walk, alike forbids one to describe.

Going above to view the scene from one of the galleries, I passed through that part of the church which is occupied by the Franciscan monks. It had the appearance of a coffee-house, and I was pressed to dine there. Having seen enough of this uproar from the gallery, I re-entered the chapel, and passed round the sepulchre itself, along the alley

that was left vacant for the fanatical processions. A crowd of these frenzied enthusiasts were coming on behind us, one bearing another upon his shoulders, and chancing to push against my catholic conductor, the latter instantly felled two of them to the ground with his fist, whereupon abusive language and menaces ensued. I returned to my den in the convent to await the hour when the holy fire was to play its part, of which the following is a short biographical notice.

When the Church of the Holy Sepulchre was exclusively in the hands of the Roman Catholics, it was their custom on the anniversary of the Crucifixion to extinguish the lamps throughout the church, and on the Saturday, the eve of the Resurrection, and the day of preparation, the bishop entering the church with a solemn procession, replaced new fire in the lamps. Now it chanced upon a day, that the procession coming down from Mount Calvary and entering the holy sepulchre, the lamps were found to be already burning; and as no one had previously been there, this event was hailed as a miracle, and was ever after vouchsafed to the Roman Catholics upon the

same occasion, till the time of Godfrey of Boulogne. At a subsequent period, when that church had lost the ascendancy and the Greeks succeeded to it, the latter conceiving their faith to be as much entitled to supernatural sanction as that of the Romans, and having received certain information that the miracle would not take offence and throw them over, but would still keep its engagement though they should put it off to a week later, did so; and the miracle still waits upon the Greeks, as it used to do upon the Romans, but at two o'clock on the following Saturday.*

* "Son muchas las historias dignas de fé, y varios santos, que como testigos de vista, aseguran que en aquellos primeros siglos de fervor, en la noche del Viernes Santo, en que las lamparas, segun ceremonia de la Iglesia, se mantienen en luz, los Christianos, acompañados del patriarca, clero y magistrado, sostituian las luces, manteniendose en oracion hasta los oficios del Sabado; pero quando en estos llegaba la ocasion de encenderse las lamparas con el nuevo fuego, y hacian una procesion para alumbrar las que estaban dentro del santisimo sepulcro, encontraban algunas encendidas con fuego milagroso; y esta maravilla duraba aun en tiempo de Godfredo de Bullon.

"Perdida la Tierra Santa, y habiendo encontrado las naciones del cisma la ocasion de haber entrado a vivir con nosotros en el santo templo, los Sorianos y Avisinos, para llamar la atencion y fixar mas radicalmente la creencia de sus errores, creyeron oportuno fingir esta misma maravilla

Soon after twelve I returned to the church. The crowd had considerably increased, but being preceded by a scourge-bearer, the way was cleared, and I reached the door leading to the gallery above. It was some time before the guardians would admit me, but being persuaded that the applicant really was *un Signore Inglese*, the door was at length opened. On the inside four monks were posted for its defence, but the number of candidates for admission numerous. One of these rushing in, the foremost monk met him in the face with a cudgel, and he staggered out again: another made a similar attempt, and was stopped by the same process.

en el mismo dia, aunque no en la ocasion de sus oficios, sino cuando mejor les parecia por la tarde; y como no podian hacer esto a puerta abierta, se cerraban en el sepulcro por un cierto espacio que no era menos de media hora, en cuyo tiempo tenian lugar de encender fuego, de uno de aquellos modos con que puede hacerse. Mas habiendose hecho despues tan poderosos los Griegos y Armenios, quisieron condecorar tambien sus errores con esta prueba tan chocante, para las mismas fines, y consiguieron la entrada en su compañia, sacando un fuego comun para todos."—Derechos Legales y Estado de Tierra Santa, de Manuel Garcia, cap. 130, where a very luminous account of these volcanists may be found, and will sufficiently repay the labour of the curious reader.

It should be remarked that on the north and south sides of the little chapel which covers the sepulchre, in either wall is a hole of an oval form, through which the fire issues for the two rival parties, the Greeks and Armenians. The Copts, Syrians, and Abyssinians are obliged to obtain it as they can in the general scramble, or buy it of the former at a high price, as they have no private holes of their own. I took my post at the farthest window in the gallery, so as to command a view of the Armenian side. It had been previously occupied, but sufficient room was still left to admit of my seeing the hole in the wall, and I was satisfied. Nevertheless, one of the peace-keepers insisted upon the occupants giving up their places, and, notwithstanding my entreaties that he would leave them in the enjoyment of that to which they had a right, he pulled them down, and fell upon them furiously with his corbash.

As the crisis approached, the skirmishes between Greeks and Armenians became severe. Towards two P. M. the Turkish Governor entered, attended by his train and preceded by scourges, corbashes, and staves all busily employed. The conflict throughout the church

now grew general, and sticks and fists were engaged between the contending zealots. The Moosellim having given notice that *he was ready*, the Greek Patriarch, called "the Bishop of the Fire," was next introduced, heading a procession of his order in their best clothes, who walked at a slow pace thrice round the sepulchre. At the end of the first round, as the mystic fire began to warm his intestines, his outer robe was removed; at the second round, his jacket and shirt were unbuttoned, and he appeared to be suffering under considerable increase of *coke*. At the third round the former was taken off, and with his cheeks swoln, as if pregnant of fire, and groaning like Stromboli, he was locked into the chapel. What he did within I know not for certain, but I conjecture that he drew a phosphorus-box from the pocket of his breeches, (which had been advisedly left on him,) and therewith lighted some tow and turpentine.

Without, expectation and expectants were on tip-toe, and every one was provided with a bunch of tapers, tied fast round the wrist. Close to the Armenian hole, three men were posted in tight blue dresses, from whom to a

side-door an avenue was kept clear through the mob. They were provided with tin lamps, and having received the fire before any of the other devotees, hurried out of the church, bowing their heads to avoid the blows that were dealt at them, and surrounded by three or four others as protectors! The fire thus filched, immediately appeared among the women, stationed above in the Armenian gallery and chapel, who lighted their tapers, and crossed themselves with them in every direction. Some of these pressed the fire against their bared breasts, and when their tapers were thus extinguished, presently relighted them, to repeat the same action. Others thrust them into caps or handkerchiefs, which they carried for that purpose, and lighting them again and again, continually extinguished them in the same manner.

Below, the fury of the combatants was at its height, and the church presented one general and ferocious conflict. He who had obtained the fire, if his party was not strong enough to secure his retreat, was severely beaten, and either his tapers were taken from him, or the fire put out; and for this reason, some time

elapsed before it was generally diffused throughout the church.

At last, however, the chapel and the Greek church beyond presented one blaze of light, and the uproar subsided. Turkish guards had been posted in different places, as moderators, to protect the lives of the combatants; for on former occasions this ceremony had been attended with some casualties.

It has been remarked above, that this day is observed as the most solemn 'fast,' in the Greek Church, and how forcibly do all the transactions of it recall to the recollection the words of Isaiah: "*Behold,*" saith that prophet, "*ye fast for strife, and debate, and to smite with the fist of wickedness. Is it such a fast that I have chosen a day for a man to afflict his soul?*" The abomination of desolation, which hereabouts spread its wings over the altar in times past, could be scarcely more offensive than the deeds of these professing Christians in this place devoted to religion, and consecrated by the most solemn associations: for, those "have sinned without the knowledge of the law;" I wot, that through ignorance they did it; but these, "seeing will not see, and hearing will not

understand." It may be said of them, "*they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God; and when minished and brought low, through oppression, through any plague or trouble,*" it is likely they will exclaim, "*Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?*"

In another of the churches was carried on the impure dance of the almé, and during the whole succeeding sabbath the tambourine was sounding to the licentious motions of this satanic revelry. That a disregard of the sanctity of the sabbath was also one of the crying sins of the city in times past, is clear from the promises held out by the same prophet to the Jews, if they would "cease from doing their pleasure on God's holy day, and call the sabbath a delight, the holy of the Lord." How strange it is that the same iniquities which the prophets condemned and threatened, and the Almighty punished in his fierce anger, should still be perpetrated within the sanctuary of this once holy city!

After the fire function, the little Spanish

monk afforded much amusement by producing a phosphorus-box, and showing up the trick to the Moosellim, to whom the thing seemed quite new and unintelligible. The Spaniard was in consequence chaired, and cheered through the gallery by the Franciscans, who bear no good feeling toward the Greeks.

Monday 15th. Started with Mr. Meynel, who was residing at Jerusalem, and a Janissary, to visit the Convent of San Giovanni. Passing out of the Bethlehem gate, the road lay to the west, under the wall, and having cleared the city, verged a little to the north, over low rocky hills, bearing a few patches of wheat and barley. In half-an-hour we reached a Greek convent, in the chapel of which, beneath the altar, is shown a hole, where the tree grew of which the cross was made. The floor of the chapel is of coarse mosaic, and the walls are adorned with portraits, representing apostles and saints; of which the originals would not be proud. One hour and a half beyond this is the Franciscan convent, the church of which is dedicated to St. John. It was some time before we could gain admission, as the monks took much pains to ascertain by divers queries from

within, that we were not Arabs, by whom the convent is constantly beset for the purpose of extorting money.

These visitors were in the habit of telling the monks that the reign of the pacha was at an end, and that themselves were now the rulers. So long a time had elapsed since the Egyptian army had passed, and so few tidings had been subsequently received by these people, that it was a prevalent opinion among them that the whole force had been annihilated, and they were expecting the arrival of the Russians. We went forward immediately toward what is here called "the Wilderness." The road passed along the face of a hill, having a deep valley on the right, cultivated with vines and olives; the soil being banked up on stages above each other.

About ten minutes from the village is the house of Elizabeth. A church once stood upon the spot, the ruins of which still remain, and a small cave is shown as the scene of the Salutation. I am at a loss to understand why the events of Elizabeth's life should be referred to this neighbourhood, since we are twice told by St. Luke that she lived in the "hill country,"

which was about Hebron. The view from hence is wild and picturesque, though the vales of Benjamin and the rugged hill-sides wear a rich clothing. About two miles to the north-east the valley displays a forest of olives; a brook winds through the bottom, on each side of which the land slopes gradually down from the mountains for about three quarters of a mile. This is the valley of Elah (now called Terebinto), the scene of David's victory over Goliath; and if it be not the very spot, it has been admirably chosen to suit the scriptural description. As the road traverses the rocks for another hour, corn, oliveyards, and vineyards occupy every cultivable nook of ground. The path in places has a smooth, slippery, inclining surface, hanging over a precipice, and I could not help being reminded that upon similar ground near Mycenæ I got a severe fall: a like accident here would subject one to a perpendicular descent of sixty feet; but the horses of this country are incapable of making a mistake.

At one hour from St. Giovanni we reached a cavern cut in the rock, twenty feet long and eight wide, having a low aperture for entrance, eight feet from the ground, close to which is a

spring of fine water; and above it are the ruins of a church. This is called "St. John's residence in 'the wilderness.'" The identity of the spot seems to be rendered very doubtful by the nature of the country, which is some of the best cultivated in Judea, abounding with corn, wine, and oil. Moreover it should seem by the words of the Evangelist, that the scene of John's preaching was in the "wilderness about Jordan," and not in this well-cultivated country in the opposite direction: and as Judea has been declining ever since the time of the Baptist, it is not likely that the desert has been brought into cultivation, but rather the contrary.

Opposite the cave, to the northward, perched on the summit of the mountain, is the village of Modin, the city of the Maccabees; and not far distant from it are their tombs. Returning to the convent of St. Giovanni, we found a good luncheon prepared, but were compelled to begin with brandy. In the chapel beneath the altar is the spot where St. John was born; and the library contains a few Spanish and Italian books. More brandy, and we mounted our horses.

At the top of the hill, near a league from the

convent, we met two of the monks returning from Jerusalem. As they were skulking along expecting their retreat might be cut off by the Arabs, it seemed to be a great relief to them to find that we were friends; for they greeted us with much joy, and one of them putting his hand into his breast drew forth a bottle, and with the other he waved a glass above his head and shouted "*aqua vita.*" The bottle was half empty, and their senses reduced in the same proportion. These provident Christians never journey half a mile without giving the *cratur* a lift.

Upon reaching Jerusalem, the author of our ride, with his horsekeeper, was outside the city anxiously looking for our return: but he seemed not a little dismayed when, instead of the meek pilgrim-like pace which he was accustomed to, he saw us coming in at three-quarters speed across the rocks. We had been reasoning between ourselves, that having given a certain number of piastres for our cattle, we were entitled to take a certain number of hours out of them; and having curtailed the time in returning, we determined to add to it by visiting the tombs of the kings. The train of argument by

which we arrived at our conclusion was not laid before this Ben Jordan of Jerusalem; but turning short to the eastward before we reached him, and separating from each other, we crossed the country towards a grove of olives near the Damascus gate. He pursued us as fast as his legs would serve him, but was soon distanced; swearing by the beard and breeches of the Prophet, that his horses were already killed, and that no giaour should ever ride them more. He had the good taste not to fire his pistols after us, which was remarkable forbearance in a Turk, and a lamentable proof that the constitutional regulations of the pacha have infringed upon the liberty of the subject in a very vital point.

The "tombs," rather more than a mile from the Damascus gate, are approached by a roadway cut in the rock. Out of this a low aperture or gateway, in a wall of *rocca viva*, leads into a large square excavated court; on the left side of which is the hypogæan vestibule to the tombs, about thirty-five feet long by ten deep, having a projecting cornice which has formerly either been supported upon two columns, now destroyed, like the vestibules to the tombs at Benni-hassan on the Nile; or, as appears more

probable from the entablature, there has been a doorway in the centre, on either side of which a façade of rock has been left, occupying the length of the vestibule, and ornamented with pilasters or sculptured Arabesques. The frieze exhibits a fanciful mixture worthy of the Wyattville school of architecture; a kind of transition between low Greek and Arabesque, ornamented with the triglyph, rosettes, bunches of grapes, and wreaths of flowers. In the centre three acanthus leaves are made to take the place of the triglyph, with the guttæ upon the soffit, beneath which I suspect the doorway to have been. The lower part of the entablature is richly worked with a band of acanthus leaves and pine cones. At the south end of the vestibule is an aperture in the rock, through which is the passage to the interior. This was so filled with sand that it was no easy matter to find an entrance. Within, the water was ankle-deep, in a quadrangular chamber, out of which doorways lead into divers smaller apartments containing the tombs.

Near to the wall on this side of the city is a large irregular cavern, shown as the place where Jeremiah composed the Lamentations; and being

used by the Turks either as a place of worship or a college of dervishes, it is held in great veneration.

Notwithstanding the fury of our master of the horse, he appeared so comforted at seeing his cavalry restored to him alive and uninjured, that he was willing to supply mounts for myself and servant at a reasonable price, to attend the pilgrimage to the Jordan on the following day, and I took a bridle from him, according to custom, to bind the bargain.

CHAPTER VII.

The Pilgrims leave Jerusalem for the Jordan. — A Woman shot by the Soldiers. — Practice among the Greeks of firing with Ball. — Bethany. — Sir F. Henniker. — Fallen Camel. — Aqueduct. — Plain of Jericho. — Dead Sea. — Mountains of Moab. — Valley of the Jordan. — Nebk Tree. — Aqueducts. — Encampment. — View of Richa. — Zaccheus's House. — Gilgal. — Camp illuminated with Bitumen. — Baptismal Spot. — Ceremony. — Original Scene. — Pilgrim drowned. — Mount Nebo.

April 16.

At eight o'clock A. M. the necessary preparations for a bivouac having been made, I left the city by the gate of the Madonna, with Gregg and Fergusson. Descending toward the garden of Gethsemane at the foot of the Mount of Olives, we crossed the brook Kedron, and ascended the opposite side of the valley of Jehosaphat, toward Bethany. These hallowed spots were crowded with the "daughters of Jerusalem," collected by curiosity, and enticed by the brightness of the morning, to witness the motley and irregular procession of the pil-

grims. To the fancy they imparted nothing of festivity. Enshrouded and hooded with white or sable robes, their faces veiled, they seemed like those that mourn; as if still weeping "for themselves and for their children."

On the summit of the hill above the village of Siloam, the cavalry, who had halted to allow the pilgrims to pass, were firing balls in every direction, in token of their courage to pull a trigger. Fortunately, one life only, as I believe, was lost. It was that of a woman, who was shot through the head, and was carried down the hill as we ascended. After this the Moosellim requested his escort to fire blank cartridge, or to be more careful; to which request they paid very little attention, as I conclude by the whiz of the bullets that passed within my hearing frequently during the day. To a private gentleman, out for a quiet ride, who has nothing warlike about him but his Wellington boots, it is very disagreeable to expect every moment to be shot by his own guards. Added to which, these people never dock their bullets, but fire them as they are cast, with the tails on; so that instead of the smart musical note of a well-rounded ball, which resembles

the twang of a bow, or the tenor string of a violin, these things produce a buzz insufferably vulgar, and would inflict a death to which no well-bred man would like to be subjected.

The Greeks are very much addicted to this practice. It happened to me to travel through the Morea with a detachment of robbers belonging to Giavella's corps. My companion, a Bavarian officer of the Royal Guard, carried despatches announcing the immediate arrival of the provisional government; so that wherever we were entertained by the chiefs, the King's health was drunk, as a matter of course, by ourselves, and of courtesy by our hosts; whereupon the soldiers rushing to the windows, fired two or three rounds into the yard, street, or garden, as the case might be.

This amusement was continued also on the march, and having observed that the men invariably lowered their muskets, and turned away their heads as if afraid of the fire of their own arms, upon an occasion when they were all drunk, and the bullets were humming no very lively music, I asked one of the officers if it was their custom *always* to rejoice in ball cartridge: and with that importance, to which the

humility of a Greek might be supposed to be elevated by a copious infusion of red wine and resin, he replied; "Sir, Greeks never fire without ball!" a piece of information at which I was considerably dejected, as I had some days to remain under the protection of these heroes.

The road passed close to Bethany, where we fell in with the infantry, lying on the grass, or seated upon the wall near the village, awaiting the governor's arrival. They were a wild group of fine savage-looking Arabs, armed with muskets, pistols, and swords. As we advanced, cultivation gradually lessened, and at last entirely disappeared. The road, after keeping the rocky tract at the top of the hill for a short time, descends into a valley or ravine; at the head of which is a fountain, said to have been frequently visited by the Apostles in passing from Jerusalem to Jericho. The present edifice is Turkish.

At four hours we reached a narrow pass cut in the mountain, which I conjecture to be the spot where Sir F. Henniker was attacked. The strata near it lie in arches, or in waves, like those seen near Fluellin, on the lake of Lucerne; or they are sometimes vertical; generally

of oolite. The Moosellim had a portly person and a white beard, he was ill-mounted, and his troops were ever and anon running, riding, roaring, and firing around him like madmen. A white banner and a native musician preceded him, who made a perpetual beating upon a split pumpkin, over which pieces of sheep-skin had been drawn tight, keeping time to the sound of a rude reeden pipe.

During the march I observed a camel, which had fallen in a defile under his burden, and was looking round him with that expressive anxiety by which these enduring animals so pathetically demand the aid they need. Having once fallen, if it be for want of water, it is said they seldom rise again, but remain, as if unconscious of all the means which are used to move them, and when left to linger in the desert, as many of them are upon the caravan routes, they present a painful and heart-rending spectacle. The solitude, the silence, the wolves and vultures, the ministers of death, which never fail to post themselves near at hand, and watch with impatience his increasing weakness, all these circumstances make the appeals of this mute creature reach the heart: and his situa-

tion becomes doubly distressing, when it is felt that no relief can be afforded. As you approach, his long neck is turned towards you in hope; and gazing while you pass, as if pleading for assistance, he follows you with his eye till all is again lost in despair. . The Arabs never destroy their camels when fallen, for it sometimes happens, that if they have sunk from legweariness, they recover their strength sufficiently to overtake the caravan, after the expiration of some days. That to which I have alluded, had evidently fallen from weariness, in traversing a rocky mountain road, for which these animals are ill adapted.

Half an hour before we descended into the plain, the ruins of an aqueduct appeared near the road. The descent was rough, abrupt, and extremely difficult; the view singularly wild, and though the tract before us was not actually a desert, its parched and arid surface bore the aspect of extreme desolation. Looking to the southward, the vale is bounded at seven miles' distance by the Dead Sea; to the east is the high range of Moab; and to the north the mountains of Judea close in the plain, and contract the gorge, so that the eye seems to

distinguish a definite boundary, though none exists, for the Wady el Ghor continues with the course of the river. The mountains of the wilderness rise on the western side. The plain appears to be about fifteen miles across in the widest part; and toward the eastern side of it the Jordan rolls rapidly along, in a meandering course, its general direction being south-east.

A ravine runs across the plain, in which a scanty stream nourishes luxuriantly the tamarisk, the nebk,* and various other shrubs, with reeds of gigantic height; and two aqueducts upon pointed arches cross it at a short distance from each other. To the southward, vegetation was checked by the excessive heat and dryness of the soil, even at this early season; and the short silky grass was like hay. At three miles from the western mountains, the plain is overspread with bushes, chiefly of the nebk; and at the edge of this thicket we encamped. Many tents had been pitched before

* The fruit of this tree, which was at that time ripe, resembles in size and appearance a Siberian crab, in flavour a bad mellow apple: but it contains a stone like that of a cherry.

our arrival, and the spot soon assumed the appearance of a roving Arab encampment, about four thousand strong. The horses were piqueted round the tents, that they might be under the eye of their owners, for no one had much confidence in his neighbour, and far less in the vigilance of the police. My companions were provided with a capacious tent by the governor, which they wished to have placed near the outskirts of the camp, but were not allowed to do so, lest they should lose it, and everything that it contained.

The day being hot, we strolled into the ravine to look for the stream, but were too late. The lower part of it had been carried away by the foraging parties, and higher up it was so be-dried or be-mudded by men, camels, and all kinds of animals, that it was impossible to drink it. After this we sought repose under the treacherous shade of a nebk-tree; but were foiled again by a small insignificant thistle, which covered the ground; a *noli me tangere* that it was presumptuous to resist.

Finding no place of rest, I wandered with my gun to the wretched village of Richa, the accredited, though not the probable site of Je-

richo, half a mile north-east of the camp. This village has no mounds or marks of antiquity about it, and if the mounds near the western mountain be the site of Jericho, as is more probable, Richa stands at the extremity of Gilgal. On my way to this place I overtook an Arab carrying two calabashes to fetch water, and seeing a prospect of quenching my thirst, I joined him. He was going toward a square stone building, of no remote antiquity, which serves as a quarter for an officer and ten men, and by all good Catholics is supposed to be a part of Zaccheus's house. The yard contained a cistern of green oily water, over which a half-naked boy was keeping guard, and the Arab began to move the surface, in order to disperse the cream before he filled his vessel. The boy ordered him to desist, and the pleadings that ensued I did not understand. The Arab, however, made another attempt, when the youth drew a pistol and presented it, and the other prudently retired without saying more; but, whatever had been the result, I could not easily have been induced to drink so poisonous a liquid.

This village is three miles and a half from

the western mountains, and the intervening space, near a league in width, exhibits considerable fertility of soil. Among the nebk-trees are interspersed small fields of wheat and barley; while the grass in other parts grows thick and strong, affording covert for abundance of quails and partridges. It was in Gilgal that the people "first ate the new corn of the land," which they would be likely to do in so fertile a district as this. Moreover Gilgal was in the east border of Jericho, and, according to Josephus, a mile and a quarter distant from it. Jerome places it at two miles: but since Gilgal was not a given point, but a tract of land covered by the tents of Israel, these authors might so describe it without either of them being incorrect. There is only one palm-tree upon the ground: the balsam has long since disappeared.

At night the camp was illuminated by large wood fires; and a bituminous substance secured in small cages or beacons formed of iron hoops, stuck upon poles, threw a brilliant light upon the surrounding objects. This is that bitumen from the hills bordering the Dead Sea, which Maundrel describes as smelling insufferably when

burnt, and of which P. Queresmio says the pilgrims of his time made their fires, calling it "the stones of Sodom." The church of the Holy Sepulchre is partly paved with it, and before the conflagration in 1807, a considerable portion of the walls were similarly constructed. In the course of the night the dry grass of the plain caught fire, and many acres were blazing at one time: the wind fortunately blew from the camp. No efforts were made to arrest its progress; but the Arabs took advantage of it to burn the points of their fresh-cut neboots,* by which they were hardened and rendered more serviceable weapons.

The Jordan was distant little more than a league from the encampment; the Baptismal spot bearing N.N.E., supposed to be the scene of our Lord's baptism, and the place where Joshua passed with the host of Israel. Our march thither was ordered to take place at two hours before sunrise on the following morning. Soon after three o'clock the camp was all bustle and confusion, and the beacons of bitu-

* A cudgel about four feet long generally carried by the Arabs.

men were seen slowly moving towards the river. The governor having assigned our party a guard of seven mounted Arabs, we advanced in a different line from the pilgrims, and arrived before them.

The river here forms an angle, having its bank covered with long coarse grass, tall reeds, oleanders, tamarisks, and low brushwood. The width of it might be thirty-five yards, and the stream was running with the precipitous fury of a rapid. The bank was steep, shelving off abruptly to deep water. The first who prepared himself was a Russian with hair of enormous length, who having stripped and enveloped himself in a long new shirt,* dropped carefully in; and holding on by the grass, dipped and shook himself, and dipped again, much after the manner of a duck that presages of wet weather.

The sun was rising over the tops of Abarim, and the river bank presented one of the most *unprejudiced* scenes which it has ever been my lot to witness. The main body of the pilgrims had arrived, and a general undressing com-

* This baptismal robe is preserved by each pilgrim to be used as his winding-sheet, and they believe that if they are cast into hell it will not catch fire. They calculate shrewdly

menced. There were men of all sizes and seasons, from the tottering octogenarian, to the crawling bambino, who being immersed with its head back and its mouth open, filled and bubbled like a bottle: ladies of all ages and angles, colours and calibres, from the Caireen Copt, to the fair-skinned Russian. Of the men, some crept cautiously in, and reflected a moment before they went under; others leaped spinning in like wheels, and returning to the land repeated again and again the same performance. Of the lovelier creatures, some bounced dauntless in, and holding fast between two men, were well ducked, and came smiling out again; others "went delicately,"* and standing ankle-deep in mud upon the brink were baptized with basins full of the sacred stream. Nor was it enough that their bodies were consecrated—all their clothes were plunged, and they drank the unconscious element, not each out of his own hands, but out of those of a fellow-pilgrim, the two palms being joined together to form a cavity for the liquid; while bottles of every form and metal were filled for distant markets.

* Αβρως εφοιταν, Æsch. Agam.

Close to the scene of the hallowing rite was a tamarisk-tree, which bending over the water and brushing the surface with its trunk, headed back the current where it was running with the greatest velocity. Many of the votaries being carried with violence against it, came up on the other side, and if they had sufficient strength to hold on by the branches, they escaped a similar encounter from another tree that overhung the stream five yards lower down. We observed one man likely to be carried in the above direction, but, retaining his presence of mind, he struck into the mid-stream, and swimming down like an arrow, landed upon a shelving gravelly bank, a quarter of a mile below. Soon after, a Russian, either unable to swim or unprepared to resist the torrent, was dashed against the tree, and rising on the other side attempted to hold fast by the branches, but was carried against the second, and passing under it appeared no more, every one supposing that he was lost. He was afterwards thrown on shore below, exhausted but not dead. Immediately after him, another followed in the same direction, and was drowned. This man had a very dark complexion, and it was at first asserted that he came from the in-

terior of the desert, where never having seen a river he had no idea of the power of water. But the pilgrims afterwards mustering, and finding none of their party missing, concluded that he must have been a Mohammedan, who had met his just reward for defiling their ceremony.

A short distance to the north-east is a mountain something loftier than those about it, and apparently standing more forward than the rest of the chain, "over against Jericho," and the fertile spot described as Gilgal; and corresponding with the recorded position of "the mountain of Nebo, the top of Pisgah." The mount to which tradition has affixed this name is much further to the south; but as that height looks down upon the Dead Sea and the desert, it never can have been "over against Jericho;" and I am disinclined to adopt the common belief, although tradition in every case is of great weight.

It would be worth the pains of any traveller who has an opportunity of passing the Jordan, to ascend these mountains, in order to ascertain from which of them a view may be commanded of all those countries that were shown to Moses. Among those enumerated is Gilead: and it appears that, if the mountain which tradition

has laid claim to, were to be examined with this view, it would be found to have others higher than itself on the north side; in which case Gilead could not be seen. That the passage is to be literally taken, and not as implying a miraculous power of vision imparted to Moses, of seeing that which was invisible, there is little doubt. That he should see with his eyes the land of Judah, even to the utmost sea, is by no means incredible; and indeed no more than any man could do, if he attained sufficient elevation. The atmosphere of the climate is so subtile and free from vapour, that the sight is carried to a distance, of which the beholder, who judges from the more dense air of Europe, can form no idea.

CHAPTER VIII.

English party ride to the Dead Sea. — Colour of the surface of the Plain. — Cairn at the end of the Sea. — Apple of Sodom. — Deposit upon the Stones. — Volney and Professor Daubeney.—Their hypothesis questioned.—Tacitus.—Strabo. — Lot's Wife. — Buoyancy of the Water of the Dead Sea.—Incrustation upon the Skin.—Morel's ham.—Cypris.—Visit to Jericho.—Remains of Aqueduct.—Elisha's Fountain.—Mount Quarantania.—Probability of the Tradition respecting it.—Site of Phasael.—The Arab Guard come in search of us.—Tales of danger.—Beautiful Mare.—Difficulties of Arab Horse-dealing.—Second Visit to Richa.—Ferocious Horse.—Officer's description of his Virtues.—Anecdotes of equine fondness common.—Mrs. Jordan.—Break up of Pilgrim encampment at midnight.—Reach Jerusalem in the morning.

April 17.

The baptismal ceremony being concluded, the English party proceeded with the escort to the Dead Sea, distant two hours to the south. We were joined by Messrs. Hardy, Nicholaison, and another traveller, whose name I did not hear: Mr. Meynel was also of the party. As we left the river, the soil became

barren, but not sandy, having a surface of dark-coloured earth, which might have been taken for *alluvium*, but that it produced nothing except a few solitary desert plants, and seemed to be still labouring under the curse which had overthrown the cities of the plain. It was much intersected by deep torrents, and crusted on the top, as if flooded occasionally by the swelling of the Jordan, or washed by copious rains. On the eastern side the sea is hemmed in by the chain of Abarim, while on the west a narrow plain separates it from the mountains of Judea: it was smooth as glass, and free from exhalation. At the northern end a tumulus of immense stones touches the water, for what purpose accumulated is not obvious; but it may be supposed to have been some such *cairn* that covered "Achan, his family, and his flocks," as they were condemned by Joshua in the valley of Achor. I looked in vain for the *asheir* or silk tree, conjectured to be the apple of Sodom, and found by Burckhardt at the southern end of the sea. The pods, if containing no silk or seed, are round, equal in size to a large nectarine; but when pressed in the hand they crumble away to dust, and thus

——— "Tempt the eye,
But turn to ashes on the lip." *

The stones in the Dead Sea, and upon its shores, are encrusted with a deposit of a yellowish white colour, formed by the water, and containing a very large per-centage of carbonate of lime, with a small proportion of muriatic salt.

The theory of Volney, to which Professor Daubeney and others are disposed to lean, that the destruction of the cities of the plain is to be attributed to the eruption of a neighbouring volcano, appears to be founded upon no argument so strong as the words of Strabo, who mentions a tradition among the Jews, that "formerly the valley of the lake was peopled by thirteen flourishing cities, which were swallowed by a volcano." It is probable that Strabo's faith in the sacred writings was not more confirmed than Volney's; so that if they ever should have fallen into his hand, or if he had received a verbal account of the transaction, as it is there related, from the mouth of some Jew, he might reasonably be expected to speculate, that "this was nothing more than a vol-

* The asheir grows abundantly in Nubia, where it is used by the natives as *amadu*, for lighting their pipes.

cano," and would naturally record such a tradition as existing. The assertion that clouds of smoke are* *often* observed to issue from the lake, and new crevices to be formed upon its banks, must rest upon information derived from the Arabs; upon which no one acquainted with that people would place the smallest dependence. That vapours are exhaled from the lake, which, though differing perhaps in substance, resemble in appearance those of all other lakes, is quite true; and that Arabs inhabiting a desert, the atmosphere of which is of the purest description, should call an aqueous vapour *smoke*, is what might be expected. That new crevices are occasionally formed upon its banks I can easily believe, since the whole plain is intersected with deep torrent-beds, cut by the course of the water which runs down from the neighbouring mountains.

At present the theory of Volney is not established upon extensive geological observation of the surrounding mountains, and, as the Professor of chemistry has remarked, "cannot therefore be finally adopted." In the plain there are no appearances to justify the supposition that

* Professor Daubeney.

volcanoes have existed in the neighbouring mountains; no traces of lava or scoria are found. But to leave the absence of corroborative philosophical evidence, such an hypothesis has this important difficulty: it would imply that Moses did not understand the subject of which he treated, but that he recorded a tradition handed down from the "individuals who witnessed the destruction of those places, and had been impressed with the notion" that it proceeded from Heaven; which, says Professor Daubeney, "may be more readily believed, when we reflect that in most eruptions the greater part of the mischief occasioned proceeds from the matters ejected, which are often perceived only to fall from above." The same writer adds, that "we have no authority for supposing Moses to be a natural historian, or that he possessed a knowledge of physics beyond the age in which he lived."

Would not this be in part to make shipwreck of our faith, inasmuch as it would imply that the sacred historian was not secured against committing errors in the relation of facts? But if, on the other hand, Moses was acquainted with the nature of volcanoes, he

would have deliberately imposed upon the credulity of the people by asserting that the whole transaction was supernatural, and that God had made "a new thing" for the punishment of those cities. That the information of the sacred historian was not derived merely from tradition, there is strong internal evidence, in the *manner* of his description; which is from first to last minute in the highest degree, and can scarcely be supposed to have been preserved so perfect by mere oral testimony. That Moses after his intercourse with the Egyptians, in all whose "wisdom he was learned," could be ignorant of the nature of volcanoes, is scarcely credible, from the very remarkable traces of them which exist in the southern parts of Egypt.

It is not here intended to insinuate that the able professor above alluded to, would cast a doubt upon the *miraculous* destruction of "the cities of the plain"—quite the contrary; but it is merely questioned whether the opinion be well-founded, that the miracle was performed by the aid of volcanic agency.

If this catastrophe proceeded simply from a physical cause, as the eruption of a volcano,

the only miraculous part of it, viz. the foreknowledge that it was about to take place, would depend upon the assertion of Abraham and Lot, which it would require "faith" to believe; but the idolatrous nations of those days were without "faith," and therefore could not believe, but would see nothing in it beyond a natural phenomenon, resulting from physical causes; and thus the destruction of those cities would not, and could not, warn them of the penalty which the Almighty would exact for depravity: and Bishop Horne has well observed, that part of the design of this transaction was to alarm the fears of those who then resembled them in impiety and iniquity; neither would it in that case be an ensample for those who should "after live ungodly",* unless they were of the *faithful*, for others would not believe.

If Pliny had told the Romans, that the destruction of Pompeii was to be attributed to the anger of the gods for the wickedness of the city, good men, perhaps, might have thought it probable; but wicked men and naturalists would have mocked him. The

* 2 Peter ii.

case of Sodom and Gomorrha is parallel; and thus the sinners of those and after times, for whose admonition these cities were destroyed, would be none the better. But if such a thing occurred as was never seen before, nor heard of, it would carry conviction which none could resist, and all other wicked cities and wicked men might be reclaimed. It is incredible that Lot should have persisted in this tale after he reached Zoar, unless it was literally true; for the people of that place, whom he had saved from a similar fate by his intercession, were no less witnesses of the scene than himself, and could not have been besotted to such a degree as to be persuaded that the flaming shower fell from heaven, which they had seen cast forth from the mountain; and Lot himself would be viewed in the same light by the people of Zoar after the event, that he was by his sons-in-law before it: "He seemed as one that mocked, unto his sons-in-law."*

That those who beheld the scene should be ignorant if it proceeded from a volcano, is next to impossible; and if they did perceive it to

* Genesis xix.

arise from this cause, it would be contrary to nature that they should relate it otherwise; for things which seem to us extraordinary we labour to make more so in describing, and certainly never use a weaker image when the true one appears to us the stronger: and I maintain, that to persons unacquainted with the existence of combustible matter in the earth, the bursting forth of a volcano would appear far more marvellous than a shower of sulphur from heaven. The nature of the earth they would suppose that they thoroughly understood; they live upon, and are conversant with it; it supplies them with rivers of water, and rewards their labour with increase; and if they should see its bowels cleft asunder, and streams of fire flowing from them, it would be thought more preternatural than flames of burning sulphur from above, where the expanse is beyond their knowledge, and where the sun is seen, whose fierce heat "burns them by day;" where the thunder is heard, and whence the lightning strikes them and consumes. Tacitus, in relating that the cities were destroyed by lightning from heaven, has evidently adopted as a tradition that which we receive as a matter

of faith: and his testimony leads us to suspect that Strabo's account is rather a speculation, than an honest recital of what was told him.

The destruction of Korah and his company, "was it from heaven or from earth?" Some are wont to maintain that it was nothing more than an earthquake. If so, the sacred historian is not to be believed; for he calls upon the people to credit his heavenly commission, only upon condition that the "Lord should make a new thing:" but an earthquake was not a "new thing;" and therefore a people hardened in iniquity, would not be likely to find conviction, even though the event happened as it had been foretold; for, by their intercourse with Egypt, they would believe that sorcerers and magicians could foretell as much.

A new theory may be contrived with no bad intention; but if it contains a contradiction to the design of the agent, about whose work it treats, and does not moreover coincide with the letter of his own description of his own work, there are the strongest reasons for not "finally adopting" it. But philosophical observations

and human arguments are worse than futile when arrayed against the plain declaration of the word of God. The account in the Mosaic history is simple and unequivocal, and it is confirmed and attested by the authority of our Lord himself: "The same day that Lot went out of Sodom, *it rained fire and brimstone from heaven,* and destroyed them all."* I cannot see that these words will bear two interpretations. If we are to suppose that our Saviour spoke thus of what he knew to have been effected by volcanic agency, either we accuse him of mis-statement, which is impossible, or we must believe that he has adopted a bombast and exaggerated style, which is entirely inconsistent with the simplicity of the imagery that prevails throughout the Gospel.

That the incrustation of Lot's wife is natural upon this hypothesis, cannot be admitted. "Remaining in a lower part of the valley, and looking with a wistful eye toward Sodom," says Henderson, "she was surrounded, ere she was aware, by the lava, which, rising and swelling, at length reached her, and en-

* Luke xvii. 29.

crusted her where she stood; so that being, as it were, embalmed by the salso-bituminous mass, she became a conspicuous beacon to future generations." How a human body overtaken by a stream of lava should become a conspicuous beacon, does not appear very intelligible to any one who has seen Pompeii, Herculaneum, and Catania. Not that I would ask implicit belief for all which has been asserted upon this subject. Tertullian says that her bodiless form still remains like a sepulchre in the air, neither hardened by the rains, nor overthrown by the winds; and if any stranger should injure the figure by taking part of it away, the loss is immediately supplied by reproduction; and he adds, what is yet more remarkable,

> Dicitur, ut vivens alio jam corpore, sexus
> Munificos solito dispingere sanguine menses:*

of which Padre Quaresmio remarks that it is rather more curious than credible. Josephus† and Jerome assert that they *saw* the figure of Lot's wife in salt, and Adrichomius adduces other witnesses to the same fact.

The water of the sea is clear and shallow;

* Carm. de Sod. † Antiq. l. i. c. 12.

and all the party, except the guards, undressed, to ascertain the existence of the buoyant property attributed to it. Never before was seen a shoal of seven Englishmen rolling about in the asphaltite lake: the result of our observation astonished every individual among us. When swimming, it was scarcely possible to keep the feet below the water; when standing upright, (treading water, as it is called,) the shoulders were raised above the surface, and it was not easy to keep this position, as the body seemed to become top-heavy. One of the party, who could not swim, lay like a cork upon the surface; and indeed it required great exertion to dive below. The taste of it was of the most nauseous description,—salt, bitter, and sulphureous; and so pungent that the eyes smarted acutely for some time after coming in contact with it. It left a thick incrustation upon the skin: and if baths were established here, there is little doubt the water would prove very beneficial in cutaneous disorders; and should they have the luck to find a lively memorialist to report their "Bubbles," they might by the aid of steam ere long become fashionable.

When we had nearly finished dressing, and the sun was growing hot, a thick vapour was seen rising over the sea. It was cold, like all other fogs, and carried with it a perceptible odour; but no one mistook it for "smoke," and it passed away quickly.

We had been seven hours on horseback; and a pair of saddle-bags being examined were found to contain one of Morel's hams, which Gregg had brought from his yacht, and which was pronounced to be the very best Morel ever cured. Even the Arabs, though warned that it was pork, ate it like unbelievers, to the great pain and scandal of the Christian party.

One league from the sea, on our return, we passed the ruins of a stone building, which mark the site of a Greek convent. Two miles from the camp was a mound with stone substructions, and a large cistern, and the remains of thick walls could be traced upon the surface of the soil, at no great distance; where, it should seem, formerly stood Cypris, built by Herod in honour of his mother. In a direction west-north-west, two miles and a half from our position, were the mounds, of which mention has been made before as marking the probable site

of Jericho. But we were not allowed to visit these without our guards, who must first dine, then sleep, and afterwards get ready.

At three o'clock P. M. we started, in custody of three of the native cavalry. Crossing the ravine near one of the aqueducts, our road lay along the bank of a stream, through the Nebk wood. A short distance south of the mounds are a few stone arches, not perfectly round, nor yet entitled to be called pointed; close to which, on the western side, are seen the ruins of an aqueduct, running in a horizontal line from the foot of the neighbouring mountain, and descending at an obtuse angle into the earth. This is supplied by another, which, standing out upon arches from the side of the mountain, forms a right angle, and falls perpendicularly into the duct that conveys water to the former, by means of a cylindrical column. This is supplied by another upon a still higher level; and it is probable that the aqueduct which crossed our route the day before, upon the summit of the mountain, is brought down in this manner by a series of steps, and made available in the plain. Upon the mounds are scattered a quantity of hewn stones, the

remnants of ancient buildings; and on the eastern side may be distinctly traced the substructions of the wall which enclosed them.

Here, also, gushed forth from the rock in a bright and copious stream the spring which fertilizes the plain; and if this be the site of Jericho, it may reasonably be conjectured to be the water which formerly was "naught," but which was purified by Elisha when he "went forth and cast the salt in there, and healed those waters."

Near to the mounds are ruins of more modern date, and possibly the remains of the city existing in the time of Eusebius. Immediately behind them, to the west, is the mountain Quarantania, to which tradition assigns the scene of our Lord's temptation.

With regard to the identity of this spot, it is impossible to arrive at any positive conclusion; neither can any inference be drawn from the height of the mountain, as differing from those around it. It is "exceeding high," though not perhaps the highest of the chain, neither need it be. Tradition, therefore, is the only foundation upon which the inquirer can build his belief; and this is powerfully supported by

what appears externally. The face of the mountain is pierced with numerous caverns, some of which are of a homely square form, and may lay claim to considerable antiquity: the fronts of others are rudely built up with stone-work; while there is one which is made to represent a house, of clean, well-cut stone, with an arched window of a pointed form: on the summit are the remains of a Greek convent. The caverns may with reason be supposed to have been the abodes of holy men, who, in the earliest times, have fixed upon this spot, as having been sanctified by our Saviour's resistance to the temptations of sin; and succeeding generations having received the same belief, and adopted the same habits, a continued series of traditional evidence may be derived from those things which we see.

To the north-east, beyond the Nebk wood, the plain is again open; but the guards warned us against visiting it, and refused to accompany us. Fergusson and myself, attended by Ahmet, rode forward, the rest of the party returning to the camp. This plain is covered with hewn stones; and the foundations of walls were visible across it, marking probably the position of

the city Phasael, dedicated by Herod to his brother.*

To the north are the remains of two aqueducts, running to the edge of a ravine which cuts the plain in a south-easterly direction; and to the south-east a third aqueduct is thrown over the ravine; all which may be conjectured to be the work of Herod, for the supply of Phasael. The stream, which formerly flowed along the bottom of the ravine, had been diverted to an artificial channel along the top of the opposite bank, where it runs full and clear, and passing into the east end of the Nebk grove, aids the waters of Elisha's fountain, and enlarges the rich tract of vegetation by which the plain is marked.

A quarter of a mile beyond the ravine is a mound, with hewn stones scattered about. As we were recrossing it, two Arabs were seen galloping over the plain toward us, who awakened some untoward suspicions in our minds; but they proved to be our guards in search of us, who upon coming up, talked loudly of the jeopardy we were in, protesting that no stranger had ever been there before

* Joseph. Antiq. xvi. cap. 9.

without an escort, nor had they themselves crossed the ground, although six years in their present quarters at Richa.

Such are the tales, probably false, by which the Arabs attempt to keep up the practice of selling to Europeans the privilege of visiting every place.

One of these Arabs, a ragged ruffian, was mounted on a white mare of great beauty. Her large fiery eye gleamed from the edge of an open forehead, and her exquisite little head was finished with a full pouting lip and expanding nostril. Her ribs, thighs, and shoulders, were models of *make*, with more bone than commonly belongs to the Syrian Arab; and her stately step received additional dignity from that aristocratic *set on* and carriage of the tail, which is the infallible indication of good family. I had been making eyes at her all day, but it was not until the shades of evening began to overspread the earth that I became deeply enamoured. She went unshod, at full speed, across the stony ground, without the least concern;

"Not lighter doth the swallow skim."

Camilla herself would have cut her feet to

pieces, had she carried only a feather; whereas the mare carried twelve stone.

Having inquired her price, I offered the sum; whereupon the dragoon asked one third more. After much bating and debating, I acceded, and he immediately stepped back in the same proportion as before. This is invariably the practice with the Arabs. It has happened to me repeatedly in hiring horses, that if the terms have been agreed to without two days being occupied in the treaty, they imagine more might have been obtained, fly from the bargain, and increase their demand. I therefore discontinued my attempts to deal. The Arab said he loved his mare better than his own soul; that money was of no use to him, but that when mounted upon her he felt as rich as the Pacha. Shoes and stockings he had none; and the net value of his dress and accoutrements might be calculated at something under seventeen pence sterling.

Upon our return, we visited the barrack at Richa, in the yard of which was the tank of green water. The officer, hearing that I had tried to buy the mare, offered a grey horse, which was chained by all his legs to four posts.

His head and hind-quarters were perfect, but his body and legs very deficient; and his *first* price was four thousand piastres. When his master approached him, he became playful, and appeared to have the temper and docility of a dog; but a boy happening to stand within the range of his chains, the horse rushed at him, and seizing him by the shoulder, was bending his knees, as if to force him down and crush him; and he would certainly have succeeded but for the interference of the captain.

One of the great virtues of this horse, according to the Arab commandant, was, that under his protection any one could lie down to sleep in the desert with perfect security; for if the Bedouins should approach, and the horse should fail to wake him in time for escape, by biting his shoulder, he would pick him up in his mouth and gallop away. I had seen enough to believe him, and declined taking him.*

* Anecdotes of equine fondness are great favourites with the Arabs, and some of them very *funny*. Several were related to me at Tripoli, one of which came within the "own knowledge" of the narrator. "An officer, who had gone round to collect the taxes for the governor of Hammah, was attacked and slain by banditti as he was returning. His favourite mare, *knowing that he had a large sum of*

Upon reaching the camp, the guard, instead of going to his picquet, tied his mare to a bush close to my tent, as if intending to accept my terms; of this I took no notice, but went to dine with the English party in the other. The circumstance was hailed by all as a happy omen; the mare was considered mine, and forthwith called "Mrs. Jordan." But upon my retiring to rest she had disappeared, and I lay down wondering if I should ever see her more.

Our return to Jerusalem was ordered to commence at midnight. After something less than two hours' repose, I was awakened by a general stir and uproar throughout the camp. The front of my tent being open, I could distinguish at no great distance the old Bedouin sheikh, with his enormous spear, mounted upon his white steed, and enveloped in the bournouse, from beneath which no part of his appointments appeared, except the high and hollow cantle of his saddle, and the rusty shoe

money about him, fought over his body for some days, and would not have been vanquished at last but that she died of starvation." I have translated *verbatim* what was told me by one who either really believed what he said, or had "a better bad habit of" lying than is commonly met with in the world.

of his stirrup; while his person could be recognised only by his aquiline and swarthy lineaments, his black scanty beard, and keen eye. Around him were his comrades of the desert, armed and accoutred like himself. The night-fires were growing dim; and the beacons redoubled in number, moving amid the throng, and shedding their light upon the grim Bedouin band, exhibited a clever *tableau* of pale-mounted Death, with his unearthly ministry, as if going forth to the execution of their labour: and a more ghostly and proper corps of demons, neither Giotto, Hell Breughel, nor Tintorette have imagined, to eternise malice,* or adorn a church.

The camels were already moving slowly in strings toward the mountains, and the tents

* One of the most remarkable instances of this spirit exists in the Doge's Palace, where are two frescos by Tintorette, representing Heaven and Hell. The fond painter introduced his wife, who was a beautiful woman, in the abodes of the blessed, but before he had completed its *pendant*, she did something that displeased her husband, as Venetian wives are often known to do, and, in consequence, he has placed her also in the abyss of torment. I have somewhere in Italy seen the latter subject treated, in which Hell is peopled with portraits of Popes and Cardinals from whom Giotto the artist had experienced some grievance.

had nearly disappeared from the plain. My English neighbours, receiving no previous intimation that the time of departure had arrived, were awakened by finding the tent fall in upon them; the soldiers having removed the pegs to carry it away. It was some time before our baggage was arranged; and we were the last to leave the ground, except the squadron that acted as a rear-guard. Preceded by a dragoon carrying a paper lantern, we groped our way across the plain, and climbed the mountains by a track less steep than that by which we had descended, having a deep precipice on one side, and so narrow as to admit us only in single file. Upon coming up with the main body, we found the blazing beacons of much use; for, being placed upon the mountain side, they shed their light until the different parties had passed for whom they were intended, when they were again carried forward to a convenient position. Our progress was retarded by the slow pace of the camels; and after frequent halts, our patience by degrees being exhausted, we pushed through the crowd, and forcing on the sumpter-horses before us made good our way for some time, until our little band being

broken, the baggage-animals were lost one after the other; and despairing of finding them again in the dark, we continued to hurry on in hopes of getting clear of the crowd: but this proved to be impracticable, for many of the pilgrims having left the ground at an earlier hour of the night, a continued line was kept up to the very gates of Jerusalem. We reached the city at seven A. M., and found many women without the walls awaiting our return.

CHAPTER IX.

Gate of Judgment.—Via Dolorosa.—Legend of Santa Veronica.—Spot where Simon of Cyrene took up the Cross.—Houses of Dives and Lazarus.—Arch from whence Pilate showed our Saviour to the People.—Prætorium.—Santa Scala.—Mosque Garden.—The received Site of the Temple.—Description of Mosque.—Flying Stone.—Iron Crown and Lance of David.—Solomon's Seat of Justice.—Tomb of Aaron.—Mosque of Omar.—Manger of our Lord.—Souterrain.—Columns.—Golden Gate.—Prediction credited among the Moslem.—Cosdroa.—Exaltation of the Cross.—Prophecy of Ezekiel.—Tomb of Solomon.—Proseuchæ.—Arx Antonia.—Turris Stratonis.—House of the Virgin, and of Santa Anna.—Gate of St. Stephen.—Pool of Bethesda.—Mount of Olives.—Brook Kedron.—Garden of Gethsemane.—Spot where our Lord wept over Jerusalem.—Scene of the Ascension.—Galilee.—Bethphage.—Bethany.—Tomb of Lazarus.—Ruins of Queen Melisenda's Convent.

April 18.

After my return, the recollection of the mare preyed upon my mind, and depressed my spirits to so great a degree, that, finding no other chance of becoming possessed of her, I repaired to the divan of the Moosellim, with a

request that he would furnish a dragoon to be despatched to Jericho, with full powers to treat with her owner, and bring her to Jerusalem. A soldier, being questioned, pronounced the enterprise impracticable with a less force than fifteen men; and upon weighing this expense against the griping pains of disappointment, I deemed it prudent to struggle with the latter, until chance might throw in my way another mare possessed of equal charms with "Mrs. Jordan."

I hastened my departure from the divan, in consequence of having no pipe presented to me, and no coffee offered: an inattention which in the East always indicates that there is something wrong: and though I was indifferent about the fact, and entirely at a loss to assign any cause for the governor's displeasure, I did not choose to sit in a circle of Turks, all of whom must observe the slight, and would find amusement at my cost. Having therefore allowed the usual time to elapse, and no pipe being produced, I rose from my cushion, affecting the air of one offended, which the Mooselim appeared not to be prepared for; as he inquired with some emotion what was the

matter? — why my visit was so short? — and entreated me to resume my seat; which I declined, and took my leave.

Upon regaining the street, I inquired of the Turcoman what had given occasion to the cool reception which I had met with; when he related that the soldier who was questioned about the road to Jericho, had been appointed to attend one of the Englishmen, whom Government had supplied with horses for the pilgrimage, and that a dispute having arisen between them, he had taken that opportunity of letting off his spleen, by misstating his case, exaggerating his woes, abusing Mr. ——, and casting obloquy upon the English generally, in which I was made to share.

The man in attendance upon me was not my own Turcoman, but one that I had adopted for the occasion, and whom I had charged to translate fully and clearly everything that passed in the divan which could in the least concern myself; and had he followed my directions, an opportunity would have been afforded of justifying the conduct of the Englishman, or at least of exculpating myself, as being in no way connected with the transaction. I mentioned

the circumstance at dinner to Mr. ——, who did, I believe, on the following day present himself in the divan, and satisfy the Moosellim that he had done no wrong.

Not many mornings after this, I was early awakened from my sleep by Ahmet; announcing and introducing a Turk, who wished to see me on business, with a train of attendants, who squatted with their backs against the wall round the room, while I retained my position in bed. The pipestick of the chief was borne by an Abyssinian, who reclined near my boots; and as my eye rested upon the smeared and dingy exterior of the latter, I could have envied him the deep and "matchless" brilliance of his skin.

The Turk, having heard of my hippomania, had come to inform me that there was an Arab from Jericho in the town, who would undertake, for a small sum, to place the object of my anxiety in my hands early on the following morning. The terms were acceded to, and the money advanced, together with the price of the mare at the owner's last demand, when I began to question the Turk as to her age and parentage; and it would be difficult to inflict a

more severe stroke than I experienced, upon being told that he had known her in constant work for the last fifteen years! I recalled my piastres, and dismissed the embassy.

Previous to our pilgrimage to the Jordan, no time had been allowed for examining Jerusalem, and the interesting spots which surround it. With the exception of a visit to Hebron, this occupied the remainder of my time during my residence there. A narrow, difficult, and dirty street leads down from the Terra Santa convent to a low arched gate, called the "Gate of Judgment," which now stands in a central part of the city. Through this gate the condemned were wont to pass on their way to execution upon Mount Calvary, and in front of it still stands a column without a capital, to which the names of the criminals were affixed; and hence the name of the gate. Here commences the *Via dolorosa*, the path of sorrow, along which the Saviour was led from the Hall of Judgment, to "finish his work" upon the cross. A little below the gate, on the right, is shown a cottage of the most abject description, where Santa Veronica is recorded to have lived, who performed the compassionate office of

wiping the Saviour's face as he passed; and within is seen the oven or furnace in which she was burned to death by her father for this act of benevolence.

All the places marked by any extraordinary occurrence are known by a piece of marble column lying near the spot; and here, before the door of the furnace, is one of these fragments with a lamp upon it continually burning. I need scarcely remark that this is a legend of the Catholic Church, founded on no warranty of Scripture. It is not an improbable circumstance, though we have no authority for giving implicit credence to it. The identity of the house I apprehend no one will admit. I have noticed the spot because it was shown to me; as it will be my object to describe, as far as I am able, everything that fell under my observation: and if the reader is left without comment, to believe or not, as reason and judgment may guide him, I expect him to give me credit for having done the same, and that he will not suspect me of blindly believing because I relate.

Some way below Santa Veronica's cottage, on the same side, is shown a cut in the wall against

which the cross struck when our Lord fell the second time. The wall is of modern date, and the dent appears to be the effect of attrition. At this spot Simon of Cyrene was compelled to bear the cross. The street here passes into another, which crosses it. To the right is a house which my cicerone said had been inhabited by Napoleon. Upon inquiring when Napoleon had been here, he said "in the time of our Lord!" This was the same intelligent youth who had pointed out to me the window from which David saw Bathsheba in the bath: I learnt afterwards that this was the accredited house of Dives.

The Via dolorosa * continues to the left, and immediately round the corner of the street is shown the house of Lazarus. I ventured to suggest to one of the monks, that our Saviour's words appear to be rather a *prosopopœial* recital, than a relation of facts drawn from actual life; but my remarks were not well received.

Nearly opposite to the house of Lazarus, is

* The whole length of the "Via dolorosa," or "Via crucis," has been calculated at one thousand three hundred and twenty-one paces. Potens, Steenberch, Joh. Pasch. and Beth. Presb. in descrip. loc. pass. Ch.

the spot where our Lord fell the first time under the cross. Upon the site of this, the Christians formerly erected a convent, which the Turks have now converted into a bath. Here the Via dolorosa enters another street running to the right. Across this street, not far from the corner, is an arch from whence Pilate exhibited our Saviour to the people, when he brought him forth, and spoke those expressive words, "*Ecce Homo!*"—he has been imprisoned; you see that he has been scourged: it is enough, and you must be satisfied!

Beyond this, on the right, stood the Prætorium and Hall of Judgment: some ruins, and a variety of buildings, now cover the spot. Among these are stables, and dungeons for criminals, and, as in former times, a quarter for soldiers; and here also is still the "Hall of Judgment," where, in a small chamber looking into the garden of the mosque, the Mooselim has his divan, and dispenses justice with as little equity or honesty as Pilate did before him. Under it is the dungeon where our Lord was imprisoned, and where tradition says that Pilate conversed with him about his kingdom. Upon the opposite side of the street are the

ruins of a convent, built on the place where our Saviour was scourged; and below this, in the wall to the right, are some remains of the entrance to the Prætorium, the steps of which have been removed to Rome, and now stand in front of the church of St. John Lateran, where they are called the "Santa Scala," and have become a sort of *gymnasium* for good Catholics, who may be seen continually ascending them upon their bare knees, without the aid of their hands.

Just behind the Prætorium is the received site of the Temple, now occupied by the great mosque, with its garden. The latter, about seven hundred and fifty paces in length by four hundred wide, is planted with olives, cypress, and ilex, beneath which the Turks recline with their pipes upon the russet turf. The mosque itself stands in the centre of a raised and paved square platform, having a low wall and some buildings around it, with nine gateways, to each of which is a flight of steps. The mosque, an octagon building with four doors in opposite directions, has a cupola surmounted by the crescent. Inside are a line of columns, running r und it at six feet from the wall; and within the eastern doorway, called the

"Gate of Heaven," is the "Stone of Heaven," a large quadrangular piece of black marble, where the faithful pray upon first entering. Eight paces within the first row of columns is another line, the intercolumniations of which are filled up with a stockade of iron; three doorways being left open, viz. to the north, east, and west. Within this is a low fence of wood entirely surrounding the "Flying Stone;" above which is suspended a canopy of red and blue cloth.

The south-west side of the stone bears the print of Mohammed's foot, into which the Turks thrust their hands, and say that "the odour is divine." The stone is coarse and nearly octagonal, about twenty feet in diameter upon the surface; but it no longer "flies," nor pretends to do so; for on the southern side are some steps into a cavern below, upon the walls of which it is seen rationally and contentedly resting. This stone fell from heaven in the time of Solomon, and when Mohammed took flight it wished to go back with him, and stuck to his foot; but the Prophet being overloaded shook it off, and no doubt would rise more rapidly afterwards.

Upon it are placed the iron crown and lance of David.

To the east of the Flying Stone, upon the marble pavement, is seen the footstep of a Turkish prophet; and in the cavern beneath are two small altars toward the south, where prayer is continually offered up *for* our Lord, Abraham, Isaac, Joseph, and Mohammed. The interior of the cupola is richly gilded, and each façade of the octagon contains seven mock windows worked in mosaic. Outside, on the south, is a small circular colonnade, called "Solomon's Seat of Justice."

Behind the great mosque is another, with a fountain in front. The façade has eight square columns, between which are the gates of entrance; and opposite the central one, within the building, a low fence of wood encloses, as the Turks say, the tomb of Aaron.* The two central lines of columns are round, the rest square; and those of the third row are engaged in a wall, which serves as a line of separation for the women. On the west side of the central altar is a stockade of wood, having another

* He died upon Mount Hor, in the Wadi Mousa, not far from Karac, from whence his body was never removed.

altar within, where is shown the footstep of our Lord, and near to this is a richly gilded pulpit.

At the eastern corner is a chamber with a small altar, which, as I was told, is "the Mosque of Omar," and gives its name to the whole building in which it is contained. It was positively asserted to me by a Turk, that the great mosque in the centre of the garden is *not* the "Mosque of Omar," although generally so called by travellers; but it is so difficult to arrive at the truth among these people, that I cannot pretend to vouch for his accuracy.

Against the eastern wall of the garden is a small building, in which is a descending staircase; and, halfway down, a chamber, where is shown a manger of ordinary white marble, in which our Lord was cradled. Below this the passage leads to a *souterrain*, that extends entirely under the garden. It is upheld by a vast quantity of columns, of the common dirty-looking marble of the country. The Turks say they are four thousand in number! and there are holes in different parts of the garden, through which light is conveyed below.

In the eastern wall, nearly opposite the corner of the raised court enclosing the great mosque, is the gate by which our Lord made his triumphal entry into Jerusalem. This seems to have consisted of two small arches supported by a column between them. The column is now removed, and the whole space filled up with stone-work, in consequence of a prediction which gains much credit among the Moslem, that if any one enters by that gate the Turks will lose Jerusalem. This is the "Golden Gate," called by Mohammedans the "Gate of Penitence."

After the Persians had carried off the fragment of the cross from Mount Calvary, and had detained it fourteen years, it was recovered by the Emperor Heraclius from Cosdroa King of Persia. Returning with it in triumph to Jerusalem, and approaching the "Golden Gate," he was prevented by a miracle from entering it on horseback: whereupon he was ordered to dismount, and carry it with more humility, in imitation of our Lord. Laying aside his crown and royal robes, barefoot, and in mean apparel, he replaced it on Mount Calvary; and on the fourteenth of September a function was or-

dained to be observed in the church, in memory of the "exaltation of the cross."

The words of Ezekiel * respecting the eastern gate of the outward sanctuary, apply in a very remarkable manner to the circumstances of this gate. "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because *the Lord, the God of Israel,* hath entered in by it, therefore it shall be shut."

Between this and "the Beautiful Gate," is a low square building called the tomb of Solomon;† and in different parts of the garden are several "proseuchæ."

In the street opposite the north central gate of the garden, stood the "Arx Antonia;" and there are still the remains of a tower, formed of large blocks of stone, which was, without doubt, part of the same work. This was first built by Hircanus upon an abrupt rock fifty cubits high, called "Baris;" and being afterwards inhabited by the Pontifex, the sacred robes were kept there. It was seized by Herod as a convenient watch-tower over the city, and magnificently

* Ezek. xliv.

† I know not why the Mohammedans should have placed his tomb here. Josephus mentions his coffin as resting in the same sepulchre with that of David.—Antiq. xvi. cap. 11.

furnished within, and flanked by four towers without. Overlooking the Temple, it was well placed for observing the proceedings of the people at their festivals, and always occupied by a strong guard.

The northern gate of the mosque garden is placed where the "Turris Stratonis" formerly stood, between the "Arx Antonia" and the Temple; and below it was a dark subterranean passage, contrived by Herod as a place of security in case of sedition among the people.* This gateway is nearly forty paces in depth; and from the immense dimensions of the stones, the lower courses seem to have belonged to the old tower.

A little onward, on the same side of the street with the "Arx Antonia," is shown the house of the Virgin, where, soon after our Lord's death, a Christian church was built, probably the earliest throughout the world. A few stone arches, and a mound overgrown with weeds and strewed with ruins, are yet enough to call forth the sympathies of the thoughtful; quickened as they are by the recollection of the sanctity to which the Virgin

* Joseph. xv. 14.

was elected, and fostered by the sight of an abode now again reduced to the lowliness of her by whom it was formerly frequented. The church having been destroyed by the Romans, was rebuilt by the Christians. The beauty of it, according to Fenelon, might be inferred from the ruins which existed in his time. He adds, that the place was surrounded by a wall, in order that it might not be desecrated or contaminated; but the *religio loci* has long ceased to be felt, and the place is now exposed to every abuse.

Behind it are the ruins of buildings which formerly stood upon the site of the house of Santa Anna, where a Greek convent was built, and taken by Saladin to establish a school in later times. Below this is "the Gate of St. Stephen," called by the Mohammedans "the Gate of the Virgin." A short distance to the south-west, inside the gate, is a low wall; and fifty feet below it, a garden, ninety paces long by thirty wide, surrounded on two sides by buildings.

On the south side is the wall of the great mosque enclosure; and near the south-east corner formerly stood the "Beautiful Gate," of which no traces now remain, though there

is still a gate to the mosque in the same place.

The hollow garden below the wall was formerly the "pool near the sheep-market;" and at the west end are some arches, said to have been the "porches" of descent into it. This reservoir, called "Bethesda" (place of effusion), because it was supplied by rain, was unequalled in size by any in the city; and being devoted to the use of the Temple, the victims were washed there previous to being offered. Jerome mentions two pools, of which one was supplied by rain, and in the other some have believed that the sacred fire was deposited when the people went into captivity, and that when Nehemiah sought it, he found in its place, water thick, and of the colour of blood.

Passing out of the Gate of St. Stephen, a scene lies immediately within the view, upon which no Christian can look without emotion. You see neither the cedar of Lebanon, nor "the lily of the field;" the hill before you "hath no beauty nor comeliness" that you should admire it. Bleak and rugged, with trees but thinly scattered upon its side, there is no external object which can engage the attention

for a moment: yet a solemn and absorbing interest, such as no other spot on earth can yield, settles upon the mind and heart as each hallowed object is surveyed. Standing on the edge of an abrupt descent, before you is "the Mount of Olives;" below it is the now dry bed of the "Brook Kedron;" and beyond, a little above the level of its banks, "the Garden of Gethsemane," from whence He who made, and who will judge the world, was dragged to judgment by his own creatures, and forced with mockery and cruelty over the soil on which you stand.

The "Garden of Gethsemane" is a small area of cultivated ground, ill-protected by a low wall, and containing eight aged olive-trees. Above this, and not far from the Mount, is a stone building, said to mark the position from whence our Lord wept over Jerusalem; and no situation could be more aptly chosen. From hence the whole city is in view; and next within the wall facing, is the site of the latter Temple. The pathway, which leads up to this spot upon the Mount, is in many places cut in the rock, and either worn into steps by time, or has been purposely so formed in ages long gone

by: and since a pass thus engraven upon stone is less liable to be effaced than an ordinary road, it does no violence to probability to imagine that our Lord himself may have traversed this same path; a reflection which adds no small interest to the pilgrim as he climbs the hill side, and ponders upon all the events connected with it.

Near the summit is the scene of the "Ascension," and a mosque covers the spot.* Not far to the left, on the highest part of the Mount, are a few ruins, called "Galilee;" a name which the place has received from the address of the Angels to the Disciples, beginning with the words, "Ye men of Galilee."

One mile to the east of the mosque is the site of Bethphage, of which there are no remains. South-east of it is the village of Bethany, retaining still some traces of the respect conceded to it in antiquity. The exterior doorway of the tomb of Lazarus is formed artificially of stone-work; but the steep, narrow, and winding staircase which leads below, is cut in the living rock, as well as the

* A dented stone is here preserved and venerated; and the sacred solemnity of meditation is violated, when it is gravely affirmed that it bears the impression of the Redeemer's foot.

grave itself. Not far from the tomb are ruins, of which the stones are very large, and from the solid and sombre cast of the architecture, seem to have formed part of the convent built by the wife of Fulco King of Jerusalem; of whom it is related by William of Tyre,* that she, Dame Melisenda, queen of pious memory, for the salvation of her soul, and the good of her parents, her husband, and her children, resolved to found a monastery of holy sisters if she could find a situation to her content. Her youngest sister, Ivera, had assumed a life of sanctity in the monastery of Santa Anna, the nurse of the Holy Virgin; and on her account also the queen was more inclined to execute this design; for it seemed degrading to a king's daughter that she should be subject to a matron like other nuns. At length she fixed upon Bethany, where was the house of Mary and Martha, and their brother Lazarus, "whom Jesus loved." After which it is stated that the queen fortified her monastery with a strong tower of wrought and smooth stones, which I conjecture to be those now seen.

* L. xv. c. 26.

CHAPTER X.

Tomb of the Virgin and Joseph.—Valley of Jehoshaphat.—Supposed Pillar of Absalom.—Tomb of Jehoshaphat and of Zacharias.—"Three Weeks in Palestine."—Hypothesis started in it, not applicable to the Pillar of Absalom.—Asinelli Tower of Bologna.—Sandys.—Breidenbach.—Beda.—Tomb of Jehoshaphat, called by Sandys the Cave of St. James.—Anecdote of Athenian Muleteer.—Jewish Graves.—Mount of Corruption.—Ashtaroth, Chemosh, and Milchom.—Their Shrines destroyed by Josiah.—Valley of Siloam.—Pool of Siloam.—Its supposed properties.—Fig-tree on which [illegible] hanged himself.—Valley of Hinnom [illegible]—Abominable Worship of Moloch.—Tophet.—[illegible]—Polyandrion.—Aceldama.—Earth transported to Rome and Pisa.—Piscina Superior.—Fons Gion Inferior.—Gates of Jerusalem enumerated.—Palace of Caiaphas.—Spot of St. Peter's denial.—Cœnaculum.—Tomb of David.—Hyrcanus.—Feast of Beirim.—Piscina Interior, made by Hezekiah.—Uncertainty of traditions with respect to Jerusalem.

April 20.

NEAR the "Garden of Gethsemane" is an excavated Greek chapel, surmounted by a cupola, and said to contain the tomb of the Virgin and Joseph; but it is remarkable for nothing

except a rich Gothic doorway. Following the line of the "Brook Kedron," a little lower into the "Valley of Jehoshaphat," on the left, is a small square mausoleum, having four Ionic columns engaged in each façade, supporting a Doric frieze; the metopes of which are filled up with rosettes and other circular figures: above is a spiral top.

This is called the "Pillar of Absalom." Close beside it, or rather behind, is an excavated tomb, the pediment of which only is visible above the earth. Beyond the "Pillar of Absalom," high up, is a large square aperture in the rock, having two plain Doric columns in front, and considered to be the "tomb of Jehoshaphat." Ascending the rock on the south side, and passing into the colonnade or vestibule, you enter a chamber behind it, pierced with three doorways leading into other chambers; and beyond these are several excavated sarcophagi. On the south side, and near to this cemetery, is another square building, with four Ionic columns engaged, surmounted by a pyramid, and said to be "the tomb of Zacharias, son of Barachias."

It is scarcely possible not to be struck with

the improbability that these monuments should belong to the eras to which they are referred. That the Doric and Ionic orders should have been used in Judea in the days of Absalom and Jehoshaphat is not very easy to be believed: nevertheless this legend has been received by Maundrel and others. The author of "Three Weeks in Palestine," a very amusing and instructive little work, judiciously adopted by the Society for promoting Christian Knowledge, has acutely enough expressed his doubts as to the authenticity of these tombs; but yet, diffident of his own judgment, has, with considerable ingenuity, endeavoured to explain the anomaly, by adducing the words of our Lord in the twenty-third chapter of St. Matthew, wherein the Pharisees and hypocrites are reproved for "building the tombs of the prophets, and *garnishing* the sepulchres of the righteous:" whence he supposes, that the architectural ornaments of these monuments may be referred to a period not much antecedent to our Saviour.

This argument might apply to the tombs of Jehoshaphat and Zacharias: but I presume it will not be maintained that Absalom was either

a "prophet" or a "righteous" man; yet his monument is the most ornamented of the three. That he was not so considered in the days of Breidenbach is clear. Moreover, the early accounts of Absalom's "pillar" do not agree with the figure of that which now bears his name. The author of the work above alluded to has inadvertently called this "the *tomb* of Absalom;" whereas, in fact, Absalom himself built his "pillar," and so far from intending it for his tomb, he called it after his own name, and wished it to stand in the stead of an eldest son. "Absalom in his life-time had taken and reared up for himself *a pillar*, which is in the King's dale; for he said, *I have no son* to keep my name in remembrance; and he called the pillar after his own name, and it is called unto this day Absalom's place:"* and the same method of perpetuating pride, and conveying a name to posterity, has been resorted to in Europe in much later times, as we see in the Asinelli and other towers of Bologna, besides

* 2 Sam. xviii. Absalom had three sons and a daughter, and this column was probably erected before their birth; for Josephus (Ant. vii. 9,) relates that it was intended to perpetuate his memory, *even if* he should have no children.

divers others that might be mentioned in the northern part of Italy.

Sandys has conjectured that the excavated cemetery close behind the "pillar" may have been Absalom's tomb; but there is no foundation for such an hypothesis, since his burial is thus described: "They took him and cast him into a great pit in the wood, and laid a very great heap of stones upon him."

The author of "Three Weeks in Palestine" describes this supposed monument of Absalom as "standing entirely detached from the living rock, from which it is hewn;" and if the scriptural expression is to be strictly and literally received, (as in matters of description Scripture always should,) it will imply a formation very different from this, for it is said that he had "taken and reared a pillar," as of something built. We are told that it was a marble pillar with an inscription,* two stades from Jerusalem, which Absalom himself erected in the Royal Valley; and Breidenbach relates that it was to be seen with a vast heap of stones about it, which were daily increasing; for travellers, and the peasants that passed, had a

* Joseph. vii. 9, who calls it the "hand of Absalom."

custom of throwing a stone upon the heap, and venting at the same time this expression: "Cursed be the parricide Absalom, and all who persecute their parents! be they cursed for ever!" According to Chandler, this pillar has been lost for many ages; whereas Sandys relates, that it was still standing in his time, and "half covered with stones," as the Turks were in the habit of throwing a stone against it in abhorrence of Absalom's crime. But this is not the only instance where I suspect Sandys of having copied from Breidenbach or Adrichomius, without giving the result of his own observation.

That Absalom himself should have been the architect of a building half Ionic and half Doric is next to impossible; that any good feeling toward him should have existed at a subsequent period, to induce others to consecrate his memory to perpetuity, is very improbable; and the words of Josephus do not convey the idea that the column existed in his time, whence a question arises, whether Breidenbach may not have been misled.

The "tomb of Jehoshaphat" is entirely without ornament, insomuch that the capital and

plinth are the only architectural insignia which it bears, and these are of the simplest Doric.

To the fourth tomb, viz. that of which the pediment only appears above the earth, tradition has assigned no proprietor, although the architecture of it is Grecian, and therefore it is entitled to some consideration.

The words of Beda* would lead to the supposition that the column now called that of Absalom was in reality that of Jehoshaphat; and that the hidden excavated tomb close to it on the right, contains the bodies of Simeon and Joseph the husband of Mary. "In hac valle *turris* est Regis Jehoshaphat sepulchrum ejus continens, cujus ad dextram de rupe Montis Olivetæ excisa et separata domus duo cavata habet sepulchra, hoc est Simeonis senis, et Joseph Sanctæ Mariæ sponsi." The sepulchre in the present day, said to be that of Jehoshaphat, never could have been called "turris," since it consists simply of several excavated chambers. That the tomb of this king, as being one of the *righteous*, should have been adorned by the Pharisees, is by no means improbable, but the contrary: and the same may be said of the

* Cap. 6. Quoted by Adam. Scotohi.

tomb of Zacharias. It is remarkable that Sandys makes no mention of the tradition which assigns one of these tombs to Jehoshaphat; but calls it the "cave of St. James," as if the other appellation was then unknown.

The excavated cemetery said to be the sepulchre of Jehoshaphat, I am inclined to think, may have contained the bodies of Stephen, Nicodemus, Gamaliel, and his son Abibo; for Beda relates that they remained for three hundred and sixty years in an obscure part of the "Valley of Jehoshaphat," and that their bodies were afterwards deposited by the Emperor Honorius near the "Cœnaculum." The situation of this tomb is certainly obscure: for it is not near the road which leads over the "Mount of Olives," neither is it near the road to Bethany; and it stands some way back from the path which passes down the valley.

With regard to the real "pillar of Absalom," it is not to be wondered at if it has entirely disappeared; since we find it to have been an object of execration so long ago as the time of Breidenbach, *if it did really exist in his time.* Sandys's authority I discredit. The practice of anathematizing by a heap of stones is still in

use among the Greeks. As I was one day strolling from Athens to the Piræus, and had seated myself upon a fragment of the long wall nearly opposite to Munichium, I observed that a man who had charge of some mules walked a short distance from the road, and threw a stone upon a small heap. Inquiring of my attendant why he did so, I was told that not many days before, all the muleteers had combined in a resolution not to carry burthens from the Piræus to Athens for less than three piastres; but that one of the confederates had since been detected carrying a burthen for two, and that the other members of "the union" were "making his grave." Every one who passed threw a stone upon the heap, at the same time imprecating a curse upon him and his mules, of which, from the state of Greece at that time, it was likely he would ere long feel the effects.

Behind the tomb of Zacharias are the graves of the Jews, covering the hill-side; and above them rose the "Mount of Corruption," to the south-west of the fountain Rogel and the stone Zoeleth. It was here that Solomon, misled by the enticements of strange women, built shrines for Ashtaroth, Chemosh, and Mil-

chom, which some have supposed to be a pantheon dedicated to all the gods; upon what authority I know not, since the names of the divinities are specified. These remained during three hundred and sixty years, when they were destroyed by Josiah. Some hundred yards farther, in the side of this same hill, are numerous antique tombs excavated in the rock, of various shapes and sizes, the position of which agrees with those seen by Josiah, who, after he had finished the destruction of the high places and the images, "turned himself, and spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres."

Behind these last is the wretched village of Siloam; and below it, in the valley, is the "pool." Fifteen wide steps conduct into a spacious arched cavern, where are still some marks of the zeal of St. Helena, by whom it was ornamented; and twelve other narrow steps lead down to the water, which is remarkably clear, but contains no perceptible medicinal property. It has, nevertheless, ever since the time of our Lord, been supposed to possess some purifying quality; and we learn from Fenelon that it was much prized by the Saracens: Nam cum corpora naturaliter instar hyrcorum fœteant, in

hoc fonte, se et pueros suos lavant, eâque lotione fœtorem suum mitigant: and Nicephorus relates that the Turks used it for disorders of the eyes; a practice which most probably arose from the miracle recorded in the ninth chapter of St. John: and a belief in its latent virtue still prevails; for upon one occasion it happened that after resting for a while in the Garden of Gethsemane, and indulging those intensely interesting reflections which must needs overpower every Christian who should find himself alone upon such a spot, I had wandered down the valley, and descending to the "pool," was pondering over its transparent water, when a sickly-looking Turk came down into the cavern, and, taking off his clothes walked into the water. Having no attendant, I could not learn exactly what benefit he expected to derive; but he said that it was "good," and continued in it for some time. The aperture in the rock under which the water appears, has been artificially cut, and is about five feet high; the water being not quite knee-deep. Josephus relates that, before the arrival of Titus and the Roman army at Jerusalem, this fountain and all the others about the city

failed to such a degree that the Jews were distressed for water; but upon the arrival of the invaders the springs again flowed, and the Romans had not only enough for themselves and the cattle, but also for the gardens.

Under the rock opposite the pool are sixteen tanks, or cisterns, used by the fullers; and below this is shown the tree upon which Judas hanged himself. It is a fig-tree of not many years' growth, but sloping, in so gallows-like a direction as apparently to have invited the legend. The tree which was shown to Brocardus was a sycamore. Some way below is another fountain.

Not far from the "Pool of Siloam," the "Valley of Jehoshaphat" meets the "Valley of Hinnom:" indeed the fountain of Siloam has by some been placed actually in the latter valley, though it appears to belong more properly to that of Jehoshaphat. Gehennom, or Benhinnom, *i. e.* "the valley of the sons of Hinnom," was a pleasant valley to the east, under the Mount of Offence, near the Fullers' pool, watered by the "Brook Kedron" and the stream from the fount of Siloam, and resembling Tempe in its groves, gardens, and delights.

In this valley was the temple and idol of Moloch, whose abominable worship is so often condemned in Scripture. The supposed figure of the image, and the manner of the orgies, awaken the utmost horror. It was composed of brass, and hollow; and having a cloven hand like the foot of a calf, with the body of a man, its arms were so placed as to clasp its infantine victims: and being heated by fire within, children were locked in its embraces, and the people gave their sons and their daughters to be burned. But lest the cries of the helpless sufferers should move their merciless parents to pity, and in order that the sacrifice might be more grateful to the idol, the priests kept up a loud and continual sound of trumpets and cymbals, and hence the place was called "Tophet."* Ahaz and Manasseh offered their sons here; but Josiah broke the image, cut down the grove, and defiled the pleasantness of the place by making it a receptacle for dead bodies, bones, and the filth of the city. It was in this valley that Jeremiah made and broke the pot of clay, thereby prefiguring the manner in which the city and its

* Because the tabor sounded.

inhabitants should be broken at some future time; and so thoroughly was this fulfilled, and so great was the slaughter of the people who lay there unburied, a prey to birds and beasts, that the place was no longer called "Tophet," but "Polyandrion," the "tomb of many men." It was from the execrable tortures that were inflicted in this valley, says Jerome, that our Lord calls the place of eternal torment "Gehenna."

On the right side of the Valley of Hinnom is "Aceldama," the field of blood, the place of burial for strangers. This rocky and precipitous hill-side is pierced with tombs of various forms and dimensions, and the decayed remains of a stone building, arched at top and excavated within to a considerable depth, belong probably to the cemetery built by St. Helena for the reception of the bodies of Christian strangers; for she is recorded to have enclosed and excavated an area of seventy feet by fifty, which, being arched over, had seven apertures to admit the bodies of the dead. The soil of "Aceldama," it was said, would reduce the flesh to dust within twenty-four hours, and did not lose its decomposing property when

carried to a distance; for, by order of the same queen, two hundred and seventy ship-loads were transported to Rome, and deposited in the Campo Santo near the Vatican, where it was wont to reject the bodies of the Romans, and only consumed those of strangers. The interior of the Campo Santo at Pisa is also filled with this soil, where I saw it two years ago producing a rank crop of *alopecurus* and other grasses.

Near the Bethlehem road, where it crosses the Valley of Hinnom, is a cistern, sixty feet by thirty; which appears to be the "Piscina Superior," the "upper pool in the highway of the Fullers' field," at the southern foot of Mount Zion, and which Hezekiah supplied from the Fons Gion Inferior: Jerome calls it *Piscina Fullonis.* The Assyrians, when besieging Jerusalem, filled it with sand. It is now covered with stone-work, and nearly dry.

Recrossing the valley from "Aceldama," I ascended toward the Gate of Bethlehem, called by Mohammedans the Gate of Hebron, and sometimes by pilgrims the Gate of Jaffa. Jerusalem has three other principal gates. The next, to the eastward of the above, is the Gate

of Sion; beyond which, looking toward Mount Olivet, is the Gate of St. Stephen, mentioned before; and on the north side of the city is the Damascus Gate. There are also two smaller ones, besides the Golden Gate in the east wall, which is now closed.

Outside the Mount Zion Gate is a church built upon the site of the palace of Caiaphas, where the exact spot upon which St. Peter stood when he denied our Lord is marked by an orange-tree in the centre of a small court; while the place from whence the cock by his crowing reminded the disciple of his apostacy, is shown by an altar. A church was formerly built here by St. Helena, and dedicated to St. Peter; but afterwards called St. Salvatore, and held by the Armenians.

The Christian burying-ground covers a considerable portion of Mount Zion; and beyond, not far distant, is a mosque containing the tomb of David, attached to which is the *Cœnaculum*, the chamber where the last supper was celebrated. Having ascended the staircase, I found a number of Turks collected, who rushing to the door of the chamber, shut it in order to exclude me; but partly by pushing, and

partly by fair words, holding the firman in my hand, I effected an entrance. The noise which ensued inside brought out a host of Mussulmans from the mosque, the door of which opens into the *Cœnaculum*. They did not, however, molest me, but thronged close about me, and watched me very narrowly. The chamber is about sixty feet long by twenty-five wide, supported by two columns in the centre.

The earliest notice that we have of any especial regard being paid to this place, is in the time of St. Helena, who built a church, of which the *Cœnaculum* formed the posticum. The column at which our Lord was scourged was for a length of time preserved here; one half being afterwards removed to Constantinople, and thence to Rome, where it still remains in the Vatican, while the other half is seen in the church of the Holy Sepulchre. A convent of Franciscans was established around the *Cœnaculum* until 1501; when it was taken from them by the Turks, and held in such veneration, that no one was allowed to enter except barefoot.*

In the mosque beyond is the tomb of David;

* Niceph. Ecc. Hist. Hieron. Epist. ad Eustoch.

but nothing remains to indicate the place of the Royal Sepulchres, where Solomon and other kings of Judah were buried, as well as Joiada, the high-priest: neither can there be seen any traces of the costliness with which Solomon adorned the sepulchre of David; from whence Hyrcanus appropriated three thousand talents of silver to the exigencies of the state. Herod afterwards, not satisfied with carrying off a vast quantity of plate, penetrated to the very coffins in search of money, when he was checked by a fire*, which burst forth, and destroyed two of those who were employed; and in expiation of his sacrilege, he beautified the tomb with a monument of marble, so placed as to close the entrance against all future depredators.

But all these ornaments have di ppeared. I was not permitted to see the tomb; but I was told that it was a plain sarcophagus, with a pyramidal top, covered with green silk. The present mosque is Saracenic.

The day of this visit happened to be the first

* This story of the fire rested only upon tradition in the time of Josephus, and was not mentioned by Nicolaus, an historian contemporary with Herod.

of the tridual feast of Beirim, when all Turkeydom is let loose, even to the women. At this festival, which commences on the first new moon after the Ramazan, every one slays a sheep or lamb to distribute among the poor; and some are purchased long before, in order to be fed to a greater size. It was a cold wet day; nevertheless, upon so important an occasion no one could stay at home, and all the women were abroad, many of whom are at liberty at this feast only; but the garden of the great mosque was the chief rendezvous for every age and sex.

On the north-west side of the city is a cistern a hundred paces long by eighty wide, said to be the "Fons Gion Superior," the pool where Zadoc anointed Solomon. The actual tank now existing is probably the "pool" made by Hezekiah when "he brought water into the city." A subterranean aqueduct formerly passed from it to the west of the "city of David," and entering the rock in the centre of the new city, supplied the "Piscina Interior" made by Hezekiah at the north of the Temple.

But it must be admitted that conjectures are blindly hazarded. The lines or marks by which

the different hills should be traced are so indistinct, and the whole surface of the ground apparently so changed, that it appears to be impossible even to say with confidence, "Here is Mount Moriah, there is Mount Zion;" while the various traditional legends are so confused, and frequently so at variance with the words of Scripture and the records of history, that it is not safe to use them as guides, and not easy to decide how far even their assistance may be called in.

CHAPTER XI.

Mount Moriah.—Spot of Abraham's Sacrifice.—Gregory Nissenus; his observation.—Description of the Church of the Holy Sepulchre, and traditions relating to it.—Death of Fulco recorded by William of Tyre.—Holy Sepulchre described.—Greek Chapel.—Perforated Stone, called Purgatory.—Chapel of Santa Helena.—Monks residing within the Church.—Insulted in the Turkish quarter.—The science of Medicine advantageous for a Missionary.

April 22.

BELOW Mount Zion to the east is the district called Mount Moriah, at the extremity of which, upon the brow of the "Valley of Jehoshaphat," is the great mosque, said to occupy the position of Solomon's Temple, the accuracy of which belief seems very questionable. A distinction is made by tradition between Moriah and Calvary, whereas, for the sake of consistency, they ought to be the same; for on Calvary is shown the spot where Abraham was about to sacrifice Isaac, which, according to

Scripture, happened upon Moriah. Gregory Nissenus, who describes "Mons Visionis" and "Mons Templi" as the same, when speaking of Abraham's sacrifice, has these remarkable words: "*Vidi* sæpiùs inscriptionis imaginem, et sine lachrymis transire non potui, cùm tam efficacitèr ob oculos poneret historiam."*

The changes that have taken place upon this ground may well be supposed to have altered the natural features of it. Having been first bought by David of "Orna the Jebusite," to build an altar upon, Solomon here erected his temple, which at subsequent periods has been an object of destruction for Assyrians and Romans, or a subject of contention between Christians, Saracens, and Turks.

Upon my first visit to the Church of the Holy Sepulchre, my attention was so much taken up with observing the Greek functions, that there was no time to examine the several spots where events of sacred history are recorded to have happened. Toward the street, the façade of the church is finished with two large arches, one of which is filled up with stone-work, while the entrance-door occupies the other. Above

* Vide Gen. xxii. 14.

these are smaller arches, and over the door groups in *alto relievo*, representing some passages in our Saviour's life. On the right, after entering the vestibule, near the stone of Anointing, are eighteen steep steps of ascent to Mount Calvary; over which is a chapel, containing two altars, belonging to the Greek and Roman churches.

This staircase is formed of one single stone, to which the attention of the pilgrim is directed by the monks, as a proof that the chapel stands upon the *rocca viva*, and has not an artificial elevation. But this fact would prove nothing; for there is a staircase in the Ruspoli Palazzo at Rome, of one hundred and twenty steps, cut from a single block of white marble. Every visible part of the chapel is a manifest *fabric*. To this objection it was answered, that "the stone-work cases the rock,"—which may or may not be true; but wherever examination might be allowed, it seems to be purposely withheld. Beneath the centre of the Greek altar is a brass or gilt plate, with a small orifice covering the place in which the cross was fixed; and on each side of it are the holes where stood the crosses of the two thieves. In front of that on the

left is a long narrow aperture cut in the marble, within which one is supposed to see the rent in the rock, and "through this," said my monastic demonstrator, "the soul of the bad thief went to hell."

Behind the altar, and separated from it by a thin wall, is a chapel, in the centre of which is a stone marking the exact spot where Abraham was about to sacrifice Isaac: and the same monk, calling my attention to it, remarked, that when the cross was laid down, before it was raised, our Lord's head rested upon this point; which he considered to be necessary, in order to the complete fulfilment of the type. It is painful to be compelled to record such vain and senseless opinions; at the same time, the narration of them is called for, to justify the doubts that arise upon all the traditionary information which is so unsparingly bestowed.

Below the chapel of the Crucifixion is shown another rent in the rock, said to be a continuation of the one above; but so guarded by an iron grating that examination is out of the question, as it can only be discerned by thrusting a taper through the bars.

Near the entrance of this passage are the

tombs of certain kings of Jerusalem, one of whom, Fulco, husband to Melisent, of pious memory, is thus related by William of Tyre to have met his death, while displaying his affection for his spouse: — "Toward the close of the autumn of 1142, while the king and queen were passing a short time at Accho (Acre), the latter had recourse to the chase for relief from the ennui of her *séjour;* and the king, out of respect to his consort, and unwilling to leave her without the solace of his society, determined to attend her with his usual retinue. A hare being started from her seat in a furrow, the view-holla passed through the field, and the king, poising a lance, turned at full speed in pursuit; but his horse falling in mid-career, threw him with such violence upon his head that his brains were forced through his ears and nostrils. The attendants hastened to the spot, eager to raise their fallen king; but his lips returned no answer to their inquiries, and his soul had fled."

"No sooner was the queen acquainted with the catastrophe, than, overwhelmed with despair at so unexpected a calamity, she rushed to the scene, and falling to the earth, clasped the lifeless body of her husband. Her tears were in-

sufficient for the fulness of her grief; and her voice, the interpreter of sorrow, was choked by continued sobs. The rumour circulated through the city, and the people thronged forth to witness the spectacle of woe, as if reluctant to believe the reported tale; and amidst the wailings and lamentations of all orders, the body was borne back to Accho, whence it was afterwards removed to Jerusalem, and deposited beneath Mount Calvary."*

The little chapel, on the spot where Mary stood when St. John received our Lord's dying injunction to protect her as his mother, is an appendage to Mount Calvary.

Within the vestibule of the church, and close to the entrance of the circular chapel, in the centre of which stands the Holy Sepulchre, is an altar erected where Mary watched the Crucifixion "afar off."

Having entered the little propylon to the tomb, there is a low narrow door into the sepulchre. The sarcophagus, of white marble, is covered with a slab of the same, and lighted continually by more than forty lamps, corresponding in number with the different states that have been benefactors to the church.

* Gul. Tyr. l. xv. c. 17.

Every part of the interior of the sepulchre is of marble, except the doorway, which is of stone. Below the Roman gallery are three tombs excavated in the living rock. The lowest of these, not more than four feet long, tradition has appropriated to Nicodemus, in opposition to the early historical record which places his tomb in the Valley of Jehoshaphat. In the Greek chapel, which is highly ornamented with paintings and carved wood richly gilded, is a stone supposed by the Greeks to mark the centre of the earth: and to the north of the Holy Sepulchre is another chapel, belonging to the Romans, upon the spot where our Lord appeared to Mary; and, in the approach to it, two large stars of inlaid marble upon the pavement signify the places where each stood. Near the entrance to this chapel is an iron grating, guarding the half of the column at which our Lord was scourged. A stick with a brass knob at the end is placed near for the benefit of the faithful, who push it through the bars and touch the column, or at least hope they do so, and drawing it out, kiss the end.

In the eastern part of the church is an altar, beneath which lies a stone having a hole through

it, and placed in a short trough, so that it seems impossible for anything but a spectre to pass through the hole. Nevertheless, this achievement was a customary penance among the Greeks, and called by them "purgatory;" until a lady *enceinte*, in labouring to drag herself through it, came to some mischief; and ever since this accident the Turks have in mercy guarded the stone by an iron grating.

Near it is another stone, upon which our Lord rested previous to ascending Mount Calvary; and an altar in a recess close at hand shows where Longinus, the soldier who pierced his side, passed the rest of his days in penance. Beside this latter altar are the stairs of descent into the chapel of Santa Helena, in which is a small window, looking into a cavern where the mother of Constantine sat watching until the cross was found by those employed in searching for it below.

The offices of the church are performed by twelve Roman monks, twelve Armenians, fifteen Greeks, and two Copts, who live continually day and night within the walls, occupying apartments in different quarters of the building; and one individual of each of the three princi-

pal orders is obliged to remain always within the body of the church itself, to keep the lamps in the sepulchre burning, and for other occasional services of the sanctuary.

When these observations were made, I had obtained a special *entrée* to the church—a privilege always to be purchased of the Turks for two piastres; and being locked in at nine o'clock in the morning, I gave orders that the door should be re-opened at three P. M. As the moment of my release approached, the monks within thronged round the door, impatient to have it opened; when they rushed out as if escaping from prison, to avail themselves of the brief liberty that would be allowed until the re-closing of the door—a period of about fifteen minutes. The Christians never can pass in or out except at the will of the Turks; and whatever is wanted by those within the church is supplied through a small orifice in the door.

Sauntering one day with a Spanish friar into the Turkish quarter, to inspect the remains of a church attributed to Santa Helena, we were molested by the clamour of the boys, who hooted and pelted us out of the peaceful pursuit in which we were engaged. Our threats only

caused them to redouble their missiles from a greater distance; and we should have been compelled to abandon our purpose, but for the interference of a Turk, to whom the monk was well known in consequence of having administered medicine to his sick child. Under the protection of this man we were enabled to complete our examination of the ruin without further inconvenience; after which we adjourned to his hareem, when my companion again prescribed for his young patient. The gratitude of the Turk was expressed in the warmest terms; and the interest which he had evinced in coming uncalled to our assistance, left no doubt upon my mind that he was sincere in his profession of kindly feelings, though bound by his creed to abhor us.

I doubt if there be any other means by which the entire good-will of a Mussulman can be conciliated, than through the knowledge and practice of medicine, which when exerted for the relief of himself, or of those dear to him, "heaps coals of fire upon his head," and mollifies him with gratitude, charity, and kindness, even against the inveterate malevolence which has stamped itself upon his nature.

Without presuming to give advice to those who so ably, zealously, and piously devote themselves to the task of digesting and superintending the most effectual plans for propagating the gospel in distant countries, and upon whom the arduous and responsible duty devolves to call, and send forth into the vineyard, men qualified by more than ordinary gifts to "bear the burden and heat of the day"—without presuming to suggest an improved method to those who occupy this high and important station, I may not nevertheless omit to state the result of my own observations.

I do not believe that any scheme could be devised so well calculated to open a door for the admission of the gospel, as that those who are entrusted with apostolical missions should at the same time be versed to some considerable extent in the science of medicine, and be provided with the means of *gratuitously* relieving any who are oppressed with disease. I am satisfied of the truth of this remark as applicable to the Turkish dominions.

Without some such attractive influence to bring together a Christian and a Mussulman, the work of conversion cannot be begun; nay,

not even attempted. The Mohammedan, as he deprecates our creed, abjures our society, and except when receiving a visit of form, or induced by some temporal interest in view, shuns the intercourse of a "*Nazarene*" as unpalatable or degrading. I have ever found the lower orders among the Turks more virulent in their antipathy than those above them; and except through the channel here alluded to, I know not how they are to be approached with any prospect of a favourable result.

A Turk is so thoroughly illiterate, that even if he were accessible, the attempt would be vain to draw him into an argument upon the evidences of Christianity, and leave truth to work its perfect work: neither could it avail anything to come boldly forward and "preach Christ crucified," which to him is "foolishness," and rouses at once his indignation or contempt. But when the heart has been previously softened, the mind will become teachable, and he will listen without impatience to those truths which it belongs peculiarly to the gospel to enforce, and to those promises which the gospel only can impart.

Moreover, the office of restoring the infirm

to health belongs preeminently to those who would walk in the steps of the first apostles, whom our Lord sent forth specially commissioned to "heal the sick and cleanse the lepers:"* and it is evident that this boon, freely given, together with the preventing aid of the Holy Spirit, did contribute in no small degree toward the diffusion of the gospel at its first promulgation.

No men could be better fitted to give a fair promise of gathering a plenteous harvest than the missionaries, who had been for some time resident in Syria upon my visit to that country. I did not learn by what society they were commissioned, but they were spoken of as exemplary in their lives and zealous in their labours; yet it was said that they had not brought one Mohammedan to the "fold." Of the missionaries at Cairo I knew nothing personally; but it was currently affirmed, that they had failed of converting a single Mohammedan to Christianity. The present days ought not to be lost, since the facility of intercourse is so great, and protection is secured to the Christian even with more certainty throughout the Pacha's dominions than

* Matth. x. 8.

within the Sultan's. But a dynasty founded by an usurper rests upon no sound base. If Ibrahim succeeds, the outcast sect of Nazarenes may hope for even greater support than they obtain from Mohammed Ali; but if, on the contrary, he should be undermined in the affections of the people, by any of those ambitious but inferior Pachas who are ever watchful for such an opportunity, the consequences to Christians would be uncertain.

CHAPTER XII.

Visit to Hebron.—Reports of Plague and Cholera.—Ibrahim's Troops arrive at Jerusalem.—A Detachment march to Hebron.—Casa di Mal Consiglio.—Fountain where the Star appeared to the Wise Men.—Convent of St. Elias.—Sepulchre of Rachel.—Pools of Solomon.—Ruins of a Monastery for Nuns.—Aqueduct.—Covered Cistern.—Forest of Hareth.—Source of Aqueduct.—Its Course.—Tasso's Description of the Supplies of Water in Jerusalem, imaginary.—Position of the Towns combined to chastise Gibeon.—Beth-horon.—Palace of Abraham.—Christian Ruins.—Reach Hebron.—Progress of Discipline in the Arab Army.—Disarmed at the Gate.

April 24.

STARTED with my servant, a guide, and two mules, to visit Hebron. To a credulous person the difficulties of this journey would have seemed considerable, although the distance is only seven hours. Plague and cholera were said to be ravaging the town, and an undoubted case of robbery awaited any one who should attempt to reach it without an escort. It so happened

that, a few days before, a battalion of Ibrahim's infantry with three squadrons of cavalry had arrived at Jerusalem from Damascus, to collect the Pacha's taxes from the neighbouring townships; and as none paid freely, detachments were sent in different directions to *admonish* them of the propriety of acceding to the demand. A hundred men had been marched on to Hebron, a place notorious for its contempt of the standing orders of government; and these were likely to give some security to the town and neighbourhood for a few days, since red coats and bayonets, when seen for the first time, are novelties to be reflected upon a while before their authority is resisted.

Relying upon this, I left Jerusalem by the Bethlehem gate, and crossed the Valley of Hinnom. To the left of the road, beyond Aceldama, on the top of the hill, are some ruins, called "Casa di Mal Consiglio," and said to be the house where the priests "took counsel" against our Lord. The road is good for Judea. At three quarters of an hour is a round cistern, covered in, where the star again appeared to the "Wise Men of the East," as they drew near the place of their destination.

Beyond this, on the left, is the convent of St. Elias. After passing the enclosed olive-ground in which it stands, the Hebron route lies to the right, and soon after passes the sepulchre of Rachel; Bethlehem bearing twenty minutes S.S.E. The tomb has a plain, square base, surmounted by a cupola, and is a Turkish building; but this is no argument against the identity of the spot of her interment, since the Mohammedans pay great respect to the characters of sacred history.

The original tomb of Rachel was erected by Jacob, who set up twelve stones in commemoration of his twelve sons; which Breidenbach pretends existed to his time, and he relates that the female pilgrims used to collect certain black stones which lay near, as contributing to more easy parturition. He places the tomb at five miles from Jerusalem, in a place called by the Seventy, the Hippodrome.

One hour beyond this tomb are the "Pools of Solomon," which I did not upon this occasion stay to examine. Here the best mule became so exhausted and lame that she was unable to proceed, and I went forward on foot. I now discovered that this animal had been twice to Jaffa

with Greek pilgrims, and returned, since our visit to the Jordan four days before; and she had only arrived in Jerusalem two hours, when called upon to carry me to Hebron. The lame foot was protected by only half a shoe, which, having become as thin as a knife-blade, was displaced from its proper position, and forced into the heel: and to add to her misery, she was labouring under a bad sand-crack, one of the most painful disorders that can attack the foot of a beast of burden.

Half an hour further, in a ravine on the left, are a few remains of a monastery for nuns: and it would be difficult to select a spot more conducive to misery and meditation; if at least meditation does depend upon being kept in ignorance of everything but one's own wants and infirmities, with a few conjectures as to those of other people. But had such abodes never existed, the world would have lost the edifying meditations of an Eloïse, and therefore no man must rail who is not prepared to relinquish all claim to taste. Red-legged partridges here. At the bottom of the ravine is the bed of a torrent; and just above the ruins, running along the top of the rock and scarcely perceptible

upon the surface, is an aqueduct. One hour beyond, a large covered cistern contains a supply of rain-water; and the arbutus, juniper, and fir, with a few less aspiring shrubs, curtaining the acclivities to a great distance, still mark the "Forest of Hareth," to which David retired when he left his family at "Mizpeh of Moab."

Two leagues to the left of the road, on the summit of one of the highest hills, is seen a tower, from whence the aqueduct above mentioned takes its rise. I did not visit the place, because, from the impracticable nature of the intervening ground, much time would have been required to reach it. From the tower to Jerusalem cannot be less than fifteen miles by flight; and when it is considered that the aqueduct traverses a series of rocky hills, valleys, and ravines, its line may be estimated at more than twice that length. The first appearance of the aqueduct, in its course toward Jerusalem, is a little to the south of the ruined monastery near the road; after which, winding round the heads of the valleys, it repeatedly approaches it again. Supplying Bethlehem, and passing on the

eastern side, it returns to the road, when it disappears, and is seen again beyond the convent of St. Elias.

Between this and Jerusalem is a tract of cultivated country, around which the aqueduct makes a circuit, and is found coming up the edge of the ravine above "Aceldama;" and crossing the "Valley of Hinnom," four hundred yards from the Bethlehem gate, upon arches, of which the tops only are visible, it passes into the rock under the city, a hundred feet lower than the wall, and a hundred yards from it. The water is carried through a pipe of burnt clay, in some places twelve inches in diameter, embedded in strong cement, having stones of great weight laid upon it. The wall along which it runs across the "Valley of Hinnom" is five feet in thickness, built of large coarse stones, so firmly cemented, that it would be scarcely possible to disjoin them. Ever since this aqueduct failed in 1830, the sole supply of water in Jerusalem is derived from rain: and during the summer months, when the water in the cisterns is exhausted, the people are compelled to resort to the pool of Siloam, where is a never-failing

source; for although a hundred ass-loads are brought up to the city daily, the spring continues to flow.

> La città dentro ha lochi, in cui si serba
> L' acqua che piove, e *laghi*, e *fonti vivi*.

The last two items of this description flow from Tasso's happy imagination.

But to return to the Hebron route. After leaving the round cistern, the country assumes a more smiling appearance; the patches of cultivation become more extensive, and the remains of ruined towns upon the tops of the surrounding hills indicate a fertile and once-favoured district. Here the sites of some of those five petty kingdoms may be looked for, which combined to chastise the treachery of Gibeon, and were chased by Joshua "along the way that goeth up to Beth-horon."

Not far beyond the cistern, at the top of a slight ascent, a quantity of hewn stones are scattered upon the surface. They are cubical, with quadrangular surfaces, and once belonged to buildings which have now disappeared. Near to these is a pond cut with great labour in the solid rock, into which an inclined plane has been made for the convenience of the cattle. To

the right is an extensive olive-yard, and beyond it some ruins and substructions.

One hour further, on the top of a hill to the left, are some fragments of antiquity, called by the guide "Beth-heron;" the *h* having the sound of a guttural Spanish *j*. There is a striking resemblance in name between this and the "Beth-horon" of Joshua, and the position very well agrees with that of the latter place. The Chronicles* mention two places of that name, "the nether and the upper," which were built by Sherah, a woman of the tribe of Ephraim, and therefore could scarcely be looked for in the tribe of Judah. But the "Beth-horon" of the book of Joshua must have existed previous to the foundation of these. There were also two† other cities so called, which were built by Solomon.

An hour beyond is a ruin of a square form, eighteen feet high, arched within; and near it a fountain of fine water issues from a wall of well-wrought stone-work. Foundations of buildings are seen around it, and the perpendicular face of the rock behind contains excavated tombs with sarcophagi. According to

* 1 Chron. vii. 24. † 2 Chron. viii. 5.

monkish belief, this was the "palace of Abraham." Five hundred yards to the right, on a hill, stands the ruin of a wall, around which some foundations are visible, the only remains of a convent built upon the spot where the tree grew under which Abraham received the Angels.

Half an hour beyond this, the road descends toward Hebron, in the vicinity of which the hills and valleys are covered with vineyards; and on a hill to the right are a number of stone arches, which appear to have served as substructions for houses, and were called by the guide "the Christian ruins." The valleys and hills around Hebron are covered with vineyards; the soil upon the slopes being supported by stages rising above each other.

Upon reaching the guard-house in the town, two sentinels stepped forward and demanded my gun; and the corporal, to whom I appealed, said that his duty required him to disarm every one without distinction. I tried the weight of the firman upon him; and his reply was both creditable to himself, and a proof that discipline had made some progress in the Arab army: "He did not understand the firman, and knew

nothing of the Pacha, nor the Consul-general; he had received his orders from his officer, and I must either give up my gun or lodge in the guard-house." He was ready to be responsible that it should be returned to me uninjured upon leaving the town, and would be answerable for anything I might lose in consequence of being unarmed.

Finding he was determined not to relax, I requested permission to retain it until I had visited the hills beyond the town. Hereupon a further altercation ensued, by his telling me that I must not be allowed to stir out of the gate, as the Arabs were lurking round about, and I could not escape being robbed. To this it was answered, that I had come to Hebron solely for the purpose of visiting those hills; and that, cost what it might, I was *obliged* to go: and threatening him more vehemently with the vengeance of the Pacha and the Consul-general if I should be prevented, as his orders did not include any such prohibition, he at last acceded.

Ahmet having concealed my pistols in his belt, I desired him to attend me; but had scarcely passed out of the gate, when, looking

round, I found that he had declined the walk. The road lay to the west, and led to a small plain, upon one side of which were several Turkish tombs, where a number of women, clothed in white, were making merry among the dead. A few boys had followed me out of the town, hooting me as a Frank, Nazarene, &c. but of this I took no notice; and as I ascended the hill beyond the plain, they left me: but when nearly at the top, upon turning round to survey the town, I observed that a crowd had assembled about the gate, and were watching my movements, as if they expected some catastrophe to happen either to me or the mountain.

CHAPTER XIII.

Town of Hebron.—The Plains of Mamre.—Pelted and ill-treated by the Arabs. — Gun restored by the Captain of the Company.— Okella.— Bedouins of El Arish. — Visit the Tomb of Abner. — Turkish Confusion of Dates.—Interest attached to the Tomb of Abner.— Cave of Macpelah.—The Tombs of the Patriarchs.—Conference between Abraham and the Children of Heth, Remarks upon.—Adam supposed to have been formed of the Soil of Hebron.—Leave Hebron.—Lodges or Watch-towers in the Garden near Bethlehem.—Groups sitting under the Vines and Fig-trees.—Manufacture at Bethlehem.—Convent of St. Catherine.—Chapel of the Nativity.—Chamber of the slaughtered Innocents.—School of Jerome.—Tombs.—Cave of the Virgin.—Labyrinth in Monte Francese.—Well which David's soul thirsted after.

The town, or "*cities* of Hebron," as it is expressed in Scripture, consists of a number of sheikhdoms,* distinct from each other, standing at the foot of one of those hills which form a bowl round and enclose it. Half a mile from

* This coincidence of polity, existing in ages so distant from each other, is very remarkable.

the gate is shown the tomb of Jesse, of Turkish construction: but he has another at Bethlehem. From the top of the hill, toward the south-west, looking over the plains of Mamre, the country of the Amorite and the Hittite appears undulating and rocky; but covered with vine-yards, without any mixture of grass or corn: for that "most pregnant and pleasant valley that ever eye beheld, where the grasse, wast-high, vselessly withers, vneaten and vnmow-ed,"* is situated beneath the hills of Amalek and Philistia to the westward, and concealed from view. Upon the hill which I had as-cended, Adrichomius, following the opinion of Anselmus, thinks that Cain slew Abel: whereas Jerome and others would have the spot to be near Damascus, to which belief Shakspeare alludes;

> "This be Damascus, be thou cursed Cain,
> To slay thy brother Abel, if thou wilt."†

When I reached the little plain upon return-ing, my European dress, and especially the hat, excited anew the displeasure of the boys, who again pursued and hooted me. As I advanced,

* Sandys. † First Part Hen. VI. act 1, sc. 3.

not only their numbers increased, but their importance, for men had now joined their ranks; and their malignity, no longer confined to verbal abuse, came flying about me in a shower of stones, and I was in one of those situations, which, to say the least of it, is extremely embarrassing. To use my arms against people who were merely using stones, was impossible; to overawe them with words, would not be easy for one who did not speak their language; to have returned the fire in their own kind against forty infuriated fanatics, would have sent me home with a cut and carved countenance, without the styptic glory to stanch my wounds, and all my scratches would have been scored to the account of imprudence: I twice presented my gun at them, hoping that the threat might lead them to desist; but when they found that no one was shot, their courage became more cock-a-hoop, and their intemperance was redoubled. My only alternative therefore was to walk quietly forward, occasionally smiling at them with that placid expression which a man is capable of, who affects indifference when he is bubbling with fury.

As I approached the gate and was about to

get out of their reach, the last few shots came *con amore*, and whizzed about my ears like hail. They were pursuing me into the town, when the soldiers interfered, and gave me that protection which I think it was their duty to have done sooner. Among the other modes of insult to which they resorted was mocking, — a resource very common with the lowest minds: they also kept continually spitting at me, though none came near enough to reach me.

This last manner of maligning is still common in the East, as it was eighteen centuries ago; and I once witnessed it curiously applied. When travelling in the fayoum, one of the dromedaries did something which displeased the Bedouin who had the care of them, and instead of beating the offender, he *spit in her face.*

It has since occurred to me that it would have been very discreet, and not very discreditable, to have run away; but when a concourse of people are spectators of a man's conduct, this is not likely to be recollected at the right moment. Having deposited my gun in the hands of the guard, I proceeded to the Okella. The

governor of the town and the captain of the company, who were sitting with their pipes in the street opposite the gateway, apologised for the guard having taken away my gun, which was done in obedience to the Pacha's order, that no one should carry arms in the town: but a soldier was despatched for it, and it was restored to me.

At one corner of the Okella-yard was a flight of steps to a narrow platform, behind which were the domiciles for travellers. The cell which I occupied was without windows, arched at the top, and not much less gloomy than those under the Doge's palace; but the door was *open*. The next two cells were tenanted by a party of Bedouins, from the desert near El Arish. In colour and features they bore a strong resemblance to gipsies, with hair thick and curly, like that of the African Bishareens, but not plaistered with suet. For the short period of my stay we cooked and lived together, upon the platform in front of the cells, and they appeared particularly clean in the ablution of their vessels; and though far from sociable, they were not uncivil. I had experienced nothing to induce me to pass much time in

Hebron; and for this reason, in spite of all the difficulties that were thrown in the way of my seeing the town *that day*, Ahmet was despatched in search of some one who could show me everything. Before we set out, I deemed it prudent to lay aside my hat, and take to the *tarboosh;* a cap, called in Greece and Turkey a *fez*, and which, being unprovided with protection for the eyes against the sun, is singularly ill adapted for a hot country.*

Having passed through the first bazaar, I was about to enter the second, when the sentry demanded my gun; and it was some time before he could be persuaded that I was privileged to carry it. At the end of another long dark bazaar, the guide took me into a kind of stable, and began to explain something, in a language which, if it could be entitled to a name, would be called *Arabo-Espagnolo-Italian.* Pointing to one corner of the place, he seemed to say, "This is David's Admiral." But never having heard of David's *fleet*, and not clearly understanding what he meant to point out as

* The best are made at Tunis, and are distinguished by an unpleasant odour peculiar to themselves, which other manufacturers have not yet learned to counterfeit.

the Admiral, where nothing was visible except the evidences that a horse had lately lodged there, I endeavoured to work out the problem by interrogatories, to which I got no other reply than that "the *Admiral*" was there.

With regard to dates, the Turkish annals exhibit a strange historical hodge-podge. A Turk will tell you that Job was master of the horse to King Solomon, and that Alexander the Great was general of his army; * and I was curious to learn whether Columbus or Van Tromp might not be supposed by them to have figured under David's flag; I returned therefore to the Okella for my servant to act as interpreter to the cicerone. Being conducted back to a yard near the same spot, at the corner of which was a flight of steps into a cellar, before the Turkish guardian would unlock the door he demanded my gun, which at first I hesitated to give up; but upon reflecting that a certain Ambassador once lost the object of his mission by refusing to knock his head nine times before the Emperor of China, I quietly submitted. At the further end of this vaulted

* Busbeq. Epist. I.

chamber was a tomb, which was now explained to be that of Abner, "Captain of Saul's host;" and it was to a stable over this that the guide had previously led me, not daring to bring me to the actual tomb for fear of the people. The sarcophagus, made like a large coffin, takes a pyramidal form at the top, and the whole is covered with stucco.

If it were possible to give implicit credence to the tradition which belongs to this tomb, it would be difficult to find another spot referred to in the Old Testament, as the scene of any mere human event, to which more interest is attached. It had been honoured by the actual presence of David, when employed in one of those offices which do equal honour to his heart and feelings as a man, and his judgment as a king. Though but lately confirmed upon his throne, victorious on all sides, and continually "waxing stronger and stronger," he was yet mindful to perform what was due to a "valiant man." For, upon the treacherous murder of Abner, "King David himself followed the bier. And they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner," and said, "Died Abner as a fool dieth?

As a man falleth before wicked men, so fellest thou."*

The mosque which covers the cave of Macpelah, and contains the patriarchal tombs, is a square building with little external decoration, at the south end of the town. Behind it is a small cupola, with eight or ten windows; beneath which is the tomb of Esau, excluded from the privilege of lying among the patriarchs. Ascending from the street, at the corner of the mosque, you pass through an arched way by a flight of steps to a wide platform, at the end of which is another short ascent; to the left is the court, out of which, turning to the left again, you enter the mosque. The dimensions within are about forty paces by twenty-five. Immediately on the right of the door is the tomb of Sarah, and beyond it that of Abraham, having a passage between them into the court. Corresponding with these, on the opposite side of the mosque, are those of Isaac and Rebecca; and behind them is a recess for prayer and a pulpit.

These tombs resemble small huts, with a window on each side, and folding-doors in front,

* 2 Sam. iii.

the lower parts of which are of wood, the upper division being of iron or bronze bars plaited. Within each of these is an imitation of the sarcophagus which lies in the cave below the mosque, where no one is allowed to enter. Those seen above are of the same form as that of Abner, resembling a coffin surmounted by a pyramidal top. They have however this addition, that they are covered with green silk, lettered with verses from the Koran. The doors of these tombs are left constantly open; but no one enters those of the women,—at least men do not. The tomb of Joseph is *shown* attached to that of Abraham, but the door of it opens into the court.*

Opposite to this in the mosque is a baldakin supported upon four small columns, over an octagon figure of black and white marble inlaid, round a small hole in the pavement, through which a chain passes from the top of the canopy, and is attached to a lamp continually burning, to give light in the "Cave of Macpelah," where the actual sarcophagi rest. At the upper end of

* Joseph was buried at Shechem, upon the land which Jacob had given him; and Jerome asserts that the tomb remained to his day.

the court is the chief place of prayer; and on the opposite side to the mosque are two larger tombs, where are deposited the bodies of Jacob and Leah,—or Leelah, as she is called by the Mohammedans.

The negotiation between Abraham and the "children of Heth" for the purchase of this cave, as it is related in the book of Genesis, is replete with that refined liberality, delicacy of sentiment, and gentlemanlike feeling, which are not rare in the passages of sacred history; and which constitute that book a valuable model for the study even of the man of the world, if higher and better motives should not lead him to search there for the rule of his conduct, and the demeanour which adorns his life.

Hebron has a manufactory of glass,—thin, green, and very fragile. The population was stated to me at ten thousand; but no authority in the Turkish dominions is to be depended upon, and I should imagine it does not amount to more than four or five thousand.

Some have gravely maintained that Adam was formed of the soil of Hebron, while others have as seriously laboured to overthrow the

hypothesis; and the arguments on both sides are amusing enough. Adam was of perfect form, and therefore must have had a perfect body: for, as Aristotle teaches, in order to constitute perfection there must be agreement of form and matter. But the most perfect soil is that found in the Damascene plain, near Hebron. Further, this opinion is strengthened by the meaning of the word Adam, which signifies "*red earth*:"—*ergo*, it is probable (not *probatum est*) that Adam was formed of the soil of that spot, because it is of *superior quality*, and *red*. *Negatur*:—Because there are many soils even of better quality, and much *more red* than that of Hebron. Moreover, the Creator chose that the remote principle of man should be dust and earth, the *vilest* matter, in order that when reflecting on his origin he might have no proud thoughts; so that he need not have been made of the *best soil*. Others add, that certain scientific Jews show the very spot from whence the protoplastic clay was taken, and that the natives and pilgrims use the earth as a medicine for the cure of divers disorders: and a certain Portuguese historian affirms, that a Jew from Pales-

tine gave him a few grains of it as a great treasure; which, when labouring under a mortal disease, and despaired of by his physicians, he swallowed, and recovered his health. To which the opponents answer, that if this man's disorder was incurable, and only to be healed by supernatural aid, his cure must be attributed to his *faith,* in that he really believed the earth to be the same with that of which Adam was formed; as a certain woman was freed from an unclean spirit, by swallowing a portion of the mast of a ship, which she verily believed to be a piece of the holy cross. There is a corresponding Turkish superstition, which supposes that the fragments of the stones and the earth on which Chederle* stood when waiting for the dragon, if drunk in any liquor, are a remedy for fever, headache, and diseases of the eyes.

Left Hebron next day; and after passing the Pools of Solomon, I turned to the right to visit Bethlehem. The village is surrounded by plantations of fig-trees and vineyards; and upon the

* Chederle was a Mohammedan Santon, whose exploits answer to those of St. George.—Busbeq.

different heights are placed those "lodges," or watch-towers, introduced by Isaiah as emblems of desolateness: and the appearance of them fully justifies the comparison; for, placed far apart from each other, they guard rather over districts than particular gardens, and thoroughly convey the image which the prophet intended to represent. Groups of people were sitting "under their vines and under their fig-trees," as if the days of peace and harmony had come upon them, and "the house of the Lord was exalted above the hills,"* while the country is bending under the yoke of Mohammed. Bethlehem may still be called "the least among the princes of Judah:" conspicuous chiefly for their poverty, the inhabitants, who are nearly all Christians, maintain themselves by the manufacture of beads, crucifixes, and other sacred symbols, which they work in mother of pearl, or the fruit of the dome palm. The latter, brought from Mecca, becomes as hard as ivory, and is dyed of various colours. They make some few beads also of the yussuah, a black coral found in the Red Sea, which takes a bril-

* Micah, iv.

liant polish, and is more valuable than the other materials, but is seldom or never obtained without flaws.

The convent of S. Giovanni, or St. Catharine, —for I know not which,—contains three orders of monks: Roman, Greek, and Armenian. A low, narrow, and strong doorway leads to a sort of neutral ground between these parties; where is a spacious hall, supported upon upwards of forty Corinthian columns, formerly constituting the body of a church built by the Empress Helena, upon the site of the temple of Adonis. The Roman division is on the left of the entrance. Descending below by a winding staircase, I passed through a long, narrow, subterranean passage, into the Chapel of the Nativity, at the further end of which is an altar marking the place of our Lord's Birth. Three paces from it is a descent of a few steps to the altar of the Magi, and opposite to this the situation of the Manger. But these hallowed sites are so defaced with earthly finery, that it is difficult to believe as much as one is willing to do, of their identity.

To have been left to muse alone, even near the birthplace of one who knew no sin, and

whose love for mankind as far exceeded the love of men toward each other, as his nature was superior to theirs, would have imparted a calm, unspeakable delight. To have *here* addressed that Eternal Being, who having made the world, Himself redeemed and sanctified his followers, and will Himself return to award their sentence, must have kindled an inward zeal, and might perhaps have been productive of improvement.

But in this abode of the Deity, vulgarity has supplanted humility. Where flowers of amaranth should spring, flowers of artifice have been deposited. The lamps and tapers shed a false and glaring light; and while the loud voice of indifference points out in succession each consecrated spot, the charm of meditation is destroyed. In the absence of devotion, an Arab, a tutored savage, was prostrate beneath the altar of the Nativity, and beating his head against the stone, while his companions lying near were laughing and conversing without a feeling of concern for the pre-eminent sanctity of the place; and I left the scene dissatisfied and shocked.

By another passage I was conducted to the

spot where Joseph awaited the birth of the Saviour; and near to it is a small iron grating, within which is a chamber where the slaughtered infants were thrown who perished by the command of Herod. Further on is shown the "School of Jerome," a small chamber, in which the remains of the gradinatæ or seats for his pupils are still extant. These places are all marked by altars. The tomb of Eusebius also is here, as well as those of Jerome, Santa Paula, and her daughter Eustochium, the favourite disciple of the Latin father.

To the south-east of the convent, two hundred yards distant, is a cave where tradition relates that Joseph hid the Virgin and our Saviour, previous to their flight into Egypt. This has retained its pristine form and simplicity. The entrance to it is low and narrow; and in the centre is an altar, where the lamps give just light enough to show the interior to be a cave, uneven and irregularly hewn.

Two leagues to the south, a conical, lofty mountain, with a flat top, called by the monks "Monte Francese," contains a labyrinth, whither the holy fathers periodically retire for solitude and prayer; and three quarters of a mile

from the town, on the right of the Jerusalem road, is the well which David's "soul thirsted after," when the Philistines held Bethlehem. This is a large round cistern, covered over with stone-work, and now nearly dry.

CHAPTER XIV.

Visit the Pools of Solomon.—Description of the Hortus Conclusus.—Chapel where the Angel appeared to the Shepherds.—Cave of Engeddi described.—Return by short route to Jerusalem.

April 28.

A DAY or two after my return from Hebron, I left Jerusalem with a janissary, to examine the "Pools of Solomon," and the valley below them called the "Hortus Conclusus," the accredited situation of the monarch's garden. The pools, three in number, and quadrangular in form, are upon levels one above another. The arched vault, twenty paces from the upper pool, where the spring issues by which they are supplied, had been lately repaired by Nebout Pacha of Acre, and is supposed to be the "Sealed Fountain."* The water falls in on the left; and beyond the fall is a narrow passage, eight feet long, out of which is a vault to the right, three feet high,

* Cant. iv. 12.

and six span, of coarse stone-work; becoming higher within, where the earth and stones have not accumulated. This stone-cased cavern bears the evidence of existence from remote antiquity; and its rude and massive construction is similar to that of the Cloaca Maxima.

The lowest pool is the largest; its length being about two hundred paces, and the width eighty. The interior of each is stuccoed, and the dam-walls are strongly formed of large coarse stones, so firmly cemented together, that it cannot be discerned, without close examination, that they do not constitute part of the living rock. Flights of stairs descend into each, and the water is clear and sweet. In the lowest there were thirty feet of wall above the surface of the water: what the depth of the water might be, I could not judge.

Two platforms are visible below the water, at different depths; that nearest the wall being fifteen, and the other eight feet wide. In the centre pool, eighty paces distant from the lowest, are three tiers or platforms, of stone-work, protruding into the water in grotesque forms. These are about eighteen feet below the top of

the wall, and extend from the upper end of the pool somewhat beyond the centre.

But in many parts of each, structures of different forms are visible. In passing from the upper to the centre pool, between which is an interval of sixty paces, the water has burst through the aqueduct, and forms a washing-place for the Arab women, who inhabit a ruined castellated building close by. Fifteen paces distant from the centre pool is an aqueduct running parallel with it; but whether it issues from the upper one, or comes direct from the spring, I could not discover; though I am led to think the latter to be the case. It can be traced passing by the lower pool (communicating with it only by a branch channel), and falling into the great aqueduct below. At the upper end of the lowest pool is something which appears to be a duct containing two pipes, sloping down into the water, where it is seen for a considerable distance; and either passes out at the other end, or supplies water to the pool. This, together with the steps into the pools in different places, the broad gradinatæ, grotesque platforms, and the unintelligible

shape and figure which the walls assume, make the whole work so complicated as to render it evident that the ultimate object of these immense reservoirs has been something more than the mere holding of water.

A large heap of stones is piled up against the last pool, under which an arched passage is cut in the rock, forty-five feet in length, leading into a large excavated chamber. Facing the passage is a small aperture, cut in the embanking rock, or dam of the pool, something larger than the hole in a dog-kennel, and of the same form. Through this channel only the water passes at present. From the position of this chamber, there is no doubt it has been intended for regulating the sluices; and, from the size of it, it may be inferred that it contained several. The great aqueduct above mentioned is the same which comes from the tower to the left of the Hebron road, but has no direct communication with these pools for conveying water to them, though it receives a supply from them. It passes at a level eighty feet below the lowest of them, and twice that distance from it; but in supplying Bethlehem, it carries only the water

which it receives from the "pools," and the spring near them, as none flows from beyond.

Below the tanks is a narrow rocky valley, about two miles in length, terminating in a close ravine, and said to have contained the "enclosed gardens" of Solomon. The aqueduct runs along the left side, about midway between the top and bottom of the rocks, having its pipe covered with cement, over which heavy masses of stone are laid. The cultivable soil in the bottom of the valley varies in width, but rarely exceeds a hundred yards; and the rocks, which rise abruptly on either side, are perfectly barren. Something more than a quarter of a mile down the valley is the lower portion of a quadrangular building of coarse stonework, thirty-three feet by twenty-one, the walls of which are six feet thick; and a small pipe, three inches in diameter, passes through, near the base, on the side next the pools; but I could discover no other passage out. This *is said* to be one of the fountains of the "garden." A short distance beyond it, the valley is set with fig-trees, vines, and olives; the proprietors of which inhabit a few huts on the left, where are

also some ruined arches of stone. From the foot of the rock, beneath these ruins, issues a transparent spring, which passing onward in a copious stream, winds through the valley, irrigating and fertilizing in its course, while the rock over its source is cut into various forms. The lower part of the valley is transversely crossed by the foundations of strong walls, a few feet apart from each other, and I was disposed to think that I had discovered the remains of the Royal flower-beds; until, turning out of the valley and ascending toward Bethlehem, I found the vineyards laid out in parterres of the same size, with walls of the same disproportionate thickness.

I know not how long it has been the current belief among the monks that this valley contained the "hortus conclusus." It is at least five miles from Jerusalem, beyond Bethlehem; whereas all the descriptive passages of Scripture place the garden of Solomon near the city.

It was mid-day when we reached Bethlehem, and the janissary was anxious to make his way into the convent, his usual dinner-hour having already passed; but the monks were so sound

asleep, that notwithstanding the able manner in which he exerted himself, they could not be roused; and without loss of time I proceeded to the "Cave of Engeddi," under the guidance of an Arab of the place, leaving several of Ibrahim's Arabs, who were quartered upon the convent, basking in the sun before the door.

Descending from Bethlehem to the eastward, at half a mile from the village, on the right of the road, is a small olive-garden with the ruins of a chapel, on the spot where the Angel appeared to the Shepherds. At one hour we reached the foot of the mountain, upon the eastern side of which the "Cave of Engeddi" is situated. The ascent is not difficult, although marked by no path; and the mountain, one of the loftiest in the neighbourhood, presenting a strong and well-chosen "hold." Upon the summit are the foundations of a thick wall composed of large stones, enclosing a quadrangular space in which is a reservoir for water; and on the western side of it the ground is raised in a semicircular form. A cistern, no doubt, has existed here from the earliest times, at which the flocks were wont to be watered, and which gave the name to the place; since Engeddi in

the Hebrew signifies the *kid's fountain.** The cave, a little below the summit, had its entrance, four and a half feet high, and something wider, carefully closed with stones by the Arabs previous to their retiring to the desert, which they had lately done upon the arrival of the Pacha's soldiers in the district.

Having pulled down the wall, I found the length of the interior to be about sixty feet, and the guide said that the depth was nearly the same; but the back part was so entirely filled up with chaff, that not more than twenty-five feet were left vacant. In the highest part it was eight feet, but in most places less than five. Although a natural cavern, it seems to have had its surface smoothed by cutting. This mountain stands upon the western border of the desert, commanding a view of the Dead Sea to the south-east.

That the spot is entitled to the name which it bears, appears probable, from the coincidence of its physical circumstances with the scriptural narration of the transaction with which it is connected.† Saul "came to the sheep-cotes by the way, where was a cave." This could not

* Delaney. † 1 Sam. xxiv.

have been actually in the wilderness, where is no vegetation. Besides which, he was on "the way" thither: he had not yet reached it. It is remarkable that the nature of the ground is precisely the same at the present day. While the neighbouring district on three sides is arable, this mountain, situated within a mile of the wilderness, is covered with grass; and near the top of it are caves with small stone enclosures in front, serving as pens or "sheep-cotes" for the flocks. Near the cave itself a flock of sheep and goats were feeding, and our guide wished to buy milk of the shepherds, but neither party having any vessel to contain it, none was purchased.

Instead of returning by way of Bethlehem according to the janissary's advice, I struck into a valley to the north, in the direction for Jerusalem, hoping by this line to reach it in five or six miles instead of twelve. Sepulchral caverns gaped among the rocks, as if impatient at being no longer replenished with the dead, their rightful offering; and the substructions of stone buildings in different parts, told that the solitary waste was once gladdened by the abodes of man. The aqueduct runs along the top of this

valley, from whence Jerusalem, distant two miles, is seen to greater advantage than from any other point of view in its vicinity: and here, upon the hill-sides, are visible the vestiges of stages or platforms, which in the days of Israel's glory clothed the face of this teeming country with fertility, and still remain to attest the infallibility of Scripture, and the veracity of Pliny and Tacitus, while they denounce, in terms more solemn and more powerful than words could do, the ignorance and infidelity of Voltaire, and the blindness of those who follow in his steps.

CHAPTER XV.

Departure from Jerusalem.—Cavalry collecting the Taxes.—Egyptian Camp,—Reflections upon.—Shaffat.—Village of El Vyra, the Michmash of Scripture.—The place where Mary turned back to search for our Lord.—Hills resembling Fiesole.—Village of Singan.—Village of Howara.—Remain there for the night.—Peasantry assemble about the Tent.—Cistern supposed by Maundrell to be Jacob's Well.—Enter the Valley between Ebal and Gerizim.—Gate of Sychar.—Deep Well near Gate,—Remarks upon.—Shechem destroyed by Abimelech.—Tombs in the side of Mount Ebal.—Ascend the sides of the Mountain.—Fortress of Sanoor,—Destroyed by Abdullah.—Newly-formed Lake.—Arab's incredulity about it.—Source of the Kishon.—Jezreel.—Plain of Esdraelon.—Mountains of Gilboa.—Village of Soolem.—Abernethy's Nostrum.—Tent blown down.—Fierce Dogs.—Remove Tent.—Pursued by Arabs.—Hermon the Less.—Nain.—Mount Tabor.—Endor.—Galilean Mountains.—Women gathering Thistles.—Village of S. Giacomo.—Reach Nazareth.

May 1.

LEFT Jerusalem by the Damascus gate at the same time with a small detachment of cavalry, who were passing out to levy contributions

upon the neighbouring villages, the mode of collecting which is attended with great oppression. The rate is raised in the form of a poll-tax, without any consideration for the property of the payer; and upon the Pacha's claim no drawback is allowed for expenses, so that the secretary who conducts the proceedings pays himself by adding to the original demand, and detaining the surplus; the soldiers receive no other remuneration than what they can glean by the same means; and the sheikh of each village, who is the actual collector, never loses so favourable an opportunity of doing something for himself in the way of robbery; and the unhappy poor are thus compelled to pay double the just government tax, while no one is called to account for the abuse.

After passing the olive-ground and the Tombs of the Kings, I looked back toward the Egyptian camp, upon the high ground to the north-west of the city; and as the sun bleached the tents, it presented a gay and lively object to the eye of a passing beholder, recalling the days when the Chaldean hosts, and the legions of Rome, pitched upon the self-same spot; but to the inhabitants themselves the realities of the

present, less severe perhaps than the past, could afford no such abstract interest to mitigate the pains of thraldom. At one hour, upon a hill to the left, is a village called "Shaffat," near to which is the tomb of Samuel; and at the road-side are four arches which once supported an aqueduct, while others of the same description are seen one mile further on, with short pieces of the aqueduct itself running along the face of the rock.

One hour and a half further, on the right, is the village of "El Vyra,"* where are numerous arches and ecclesiastical ruins; which, together with a tank and fountain of good water, mark one of the forts and churches of the Templar Knights. This is the old Michmash, in the southern boundary of Ephraim, where Jonathan the Maccabee dwelt;† and it was here that Mary first discovered our Lord to be left behind,‡ when she returned to Jerusalem and

* "Byra." Broc. and Breid. † 1 Macc. ix.

‡ Luke, ii. It is related that Mary had gone "one day's journey," when she discovered our Lord to be absent, while "El Vyra" is scarcely three hours from Jerusalem: but this tallies exactly with the present practice in the East, where the first day's journey seldom exceeds two or three hours.

found him instructing the elders. Three hours beyond El Vyra, in a close valley through which the road passes, is a wall of hewn stone, twelve feet in thickness, enclosing a quadrangular space forty paces by twenty-eight, and near it is a subterranean arched reservoir and well. The hills of this district are thickly planted with olives, bearing all the features of Fiesole in miniature. Further on is the village of Singan, placed upon an eminence, and surrounded by extensive plantations of figs.

Traversing the mountain-sides for another hour, at the foot of a steep and tortuous path we descended to a fountain of clear water, and the remains of an edifice of hewn stone. The mountains, rocky and uncultivated, afford a scanty supply of provender for a few errant flocks; but at the fountain commences a narrow pleasant vale, bristling with barley—"the parcel of ground that Jacob gave to his son Joseph;" and on the hill-side to the left is the village of Howara.

The sun had already set, Naplous being still two hours distant; and although the appearance of the village gave little encouragement to expect either provisions or shelter, yet, in con-

sideration for the mules, it seemed expedient to proceed no further. The crude heaps of stone constituting the village huts were mounded about with the accumulated filth of ages; and in seeking for a place of repose outside their influence, I came upon a small stone enclosure, at one end of which was a dilapidated hovel of mud, and preparations were here made for pitching the tent.

In the mean time the Arabs collected in considerable force, and some murmurs of discontent were uttered; but not understanding the cause, and not deeming it politic to ask for an explanation, I went quietly forward with the business of the tent, the completion of which was not unattended with difficulty; for the rocky nature of the soil made it impossible to drive the pegs, and we were obliged to make fast the cords to large stones, which were plentiful enough.

This affair being concluded, Ahmet informed me that we had located ourselves in the court of the mosque, the mud building at the end being the actual sanctuary: *hinc illæ lachrymæ*: still no one proceeded to serve an ejectment, and as the survey I had taken of the immediate

neighbourhood proved that there was no other convenient place at hand, I determined not to evacuate the position until no longer able to maintain it: and hereupon I became the aggressor; for drawing out the firman, and inquiring which of the party was the sheikh, I requested he would immediately supply me with mutton, milk, and eggs; none of which things it was likely the village would contain, and for these deficiencies he was reduced to apologise, supposing me to be an "impiegato" of the Pacha, armed with authority; and I was left in undisturbed possession of my quarters.*

While rice and coffee were made ready, the whole population of the village seated themselves near the fire; and having received some tobacco, they smoked and laughed away the time pleasantly and picturesquely until a late hour. The women did not come within the circle of the men, nor did they sit down, but

* It may perhaps be alleged by well-meaning people, that by this act I was doing violence to the consciences of the Moslem, and thereby doing wrong: I differ. The Mohammedans themselves drink, smoke, sleep, laugh, and chat in these places; and, if they danced anywhere, would do it here. It is not their veneration for the place, but hatred of a Christian, that makes them exclude us.

stood without; and when coffee was presented to them, refused it and ran away, laughing and hiding their faces as if the offering conveyed to their minds something beyond the common idea of civility which was intended. The sheikh spoke much in praise of Ibrahim, first because he supposed me to be in his service, and next, because the village had not yet been called upon to contribute to his revenue; but the tax-gathering party, which had left Jerusalem on that very morning, would ere long convince them that the transfer of their polls from the Sultan to the Pacha would not be all clear gain.

As the fire shone upon the striped or crimson abbas, white turban, and swarthy skins of these jovial Arabs, the group was animated and the effect original. Most of them were young men with light-built frames, handsome intelligent countenances, and fine teeth. My gun afforded them great amusement, particularly the copper caps, about which they asked many questions; and when it was explained to them that the fire was contained within, and required no flint to bring it forth, they laughed with astonishment, crying out "Wullah!" The sheikh was very

anxious to supply a guard for the night, enlarging upon the chances of our being robbed if not so protected. I declined his offer, because the nearest village being held responsible for all losses, a traveller has the best possible security against the attacks of those from whom a marauding visit may most reasonably be expected. Moreover, it was my interest to impress upon my attendant the belief that such an event was not to be looked for under any circumstances, lest the impediments and delays that would continually arise in my projected journeyings should be increased by his timidity, when all his energy ought to be applied to surmounting them; for he had upon previous occasions of a similar nature proved more credulous than was necessary.

I mentioned to the sheikh the Pacha's declaration that travellers could pass from one end of his dominions to the other without molestation, and as I hoped to see him soon, and might possibly be questioned as to this point, I could not accept a guard until driven to the last extremity; and it would be bad for that place where such an extreme case should occur. Before midnight the party broke up: the tent was wet

through with the dew, and the stones unmercifully hard; but wrapped in my capote, the best of all wraps for a wandering life, I slept soundly for four hours.

We were away before the morning breathed: it was a Syrian second of May in all its pride. Continuing along the valley to the north for an hour and a half, we turned to the west into another, near the entrance of which is a spring of water and cistern, supposed by Maundrell to be Jacob's Well, and the good people of the convent at Nazareth adhere to the same belief: there is, however, no trace of a *well*. This valley is extremely narrow, having the mountain of Ebal on the north, and Gerizim on the south, rising high and abruptly on either hand. An olive grove extends to a considerable distance on the eastern side of Naplous; while the town itself is forested about with apricots, peaches, and pomegranates, interspersed with the rose and myrtle.

Upon reaching the "gate of Sychar," my first inquiry was for the traditionary site of Jacob's Well; but it was not until three residents had been separately questioned that I heard any tidings of it, when it was said to be

filled up; but my informant, not knowing the spot, went in search of an aged man who could lead me to the place. Instead of a well filled up, the latter brought us to one in use, a hundred yards within the present town, of small dimensions, and edged at the top of the parapet wall with a thick piece of white marble, much scored with the rope. Breidenbach was of opinion that Naplous does not occupy the position of the original city of Shechem, but places the latter more to the westward, at the left of "Jacob's Well," of which he says that the ruins continued to his time; but he must have meant the ruins of the church built over the well, and stated by Jerome to have been at the foot of Mount Gerizim,* from which the present town is about three quarters of a mile distant.

Although the well now shown me could not be the same at which our Lord held the conversation with the woman, nevertheless it furnished an unimportant but interesting comment upon the words of Scripture, "*It was deep:*" a thing very unusual in Palestine, where the water is generally preserved in superficial cisterns, from which it issues in a fountain, or a

* Hieron. in Epist. Paul.

few stairs are placed for descending into it. I saw no other instance of a well like that at Naplous throughout the country; a circumstance arising from the peculiar formation of the soil of Syria, generally containing water near the surface, which does not appear to have been the case at Sychar; and this feature of nature being unchangeable, bears a lively testimony to the veracity and simplicity of Scripture, in recording the reply of the woman to our Lord, "Sir, thou hast nothing to draw with, and the *well is deep*."

The diameter of the shaft is small, and the depth to the water sixty feet; but the past winter having been wet to a degree almost unprecedented in Syria, it is likely that in ordinary seasons, and late in the year, the water may be much lower.

At fifteen paces' distance from the well is the arch of a gateway, belonging to a much older city than the one enclosed within the outer wall, which most probably marks the boundary of Neapolis as it existed previous to its destruction by the Procurator of Damascus. Outside the city is a small mosque, in which the remains of Joseph are said to be deposited.

The town, which is narrow, and more than a mile in length within the inner gate, consists almost entirely of narrow arcades or bazaars; one of which was so low that I could not ride through it without stooping, and, except in a few places, it would be difficult for two horses to pass; while water dripped through occasionally, as if an aqueduct ran along the top. The principal occupation of the people is dressing cotton, but I saw no plantations of it in the neighbourhood.

Shechem, Sechem, and Sychar, according to Josephus, was vulgarly called *Marbotha*, which Pliny writes Marmortha; and in process of time it came to be called Pelosa and Napolosa, which name seems to have arisen out of the appellation Neapolis. It was first destroyed by Abimelech, who sowed salt upon the ground, as the extreme insult a triumphant enemy could offer; and the town, which was rebuilt by Jeroboam, continued until its destruction by the Procurator of Damascus. Gerizim is the highest mountain of Samaria, where Joshua, engraving the Decalogue upon stone, pronounced a blessing upon those who should observe it; and it was from hence that Jothan

spoke the parable of the trees to the men of Shechem, threatening them with that destruction which Abimelech accomplished.

Menasses, the brother of Jaddus, the Jewish high priest, being expelled from the altar, for his marriage with the daughter of Sanballat Duke of Samaria, built a temple on Gerizim, after the fashion of that at Jerusalem; which was used by the Samaritans in preference to the latter, at first for the sake of convenience, and afterwards from feelings of hatred to their Jewish brethren. Antiochus Epiphanes placed here a statue of Jupiter Hospitalis, and Hyrcanus destroyed the temple and annihilated the Cuthæi. The side of Mount Ebal is pierced with many tombs, the entrances to some of which are formed according to architectural rule, like that of Archimedes at Syracuse.

Our road forward led obliquely up the side of Ebal, and traversing the ridge for some time, descended on the other side into a narrow valley, where we sat down beside a cistern of good water to take coffee, and to batten upon some very bad bread which we had purchased of the Shechemites. A few overgrown fig-

leaves spread upon the ground supplied a rustic and clean table-cloth, as well as a fit occasion to exercise that inestimable virtue—*contentment.*

After halting an hour and a half, we went forward, and entered a well-cultivated vale to the east, where the high ground is less rocky, and covered with corn nearly to the top. At the end of the valley on the left is a round hill, on the summit of which are the ruins of a fortress called Sanoor, destroyed two years before by Abdullah, Pacha of Acre. The hill is detached; and the traces of Abdullah's batteries upon those near it were still visible, on a level considerably lower than that of the fort. This is supposed to be the spot where the sons of Jacob fell upon the Shechemites.

Near to this hill was a lake about six miles long by three in width, which had been formed within a short time, from some unknown cause. The tract of land over which it had spread was arable, and in many places the tops of the corn were visible above the water. The muleteers, though in the habit of travelling upon that route, had never seen it before, and one of them would not be persuaded that it was water,

until he had approached close to the brink; but believed it to be the illusion of the *mirage*, which having seen in the desert, he supposed might exist also here.

After two hours and a half we crossed a ridge into a valley, where a spring gushed out from the rock, and formed a considerable brook. The valley contracted to a gorge of not more than fifty yards in width, and then gradually expanding, opened into the splendid plain of Esdraelon. This brook, running directly to the west, is the principal source of the river Kishon; and near the end of the valley, at the edge of the plain, is the town of Ghineen, where must be sought the site of Jezreel: and here the brook forms a fountain pouring through three mouths. David encamped with the Philistines near "the fountain in Jezreel;" and the present name Ghineen, signifying "*garden*," bears so remarkable a reference to the early history of Jezreel, that it is easy to believe it may have been continued in allusion to the vineyard upon the very same spot, which was seized by Ahab for a "garden of herbs," and became the cause of so much "evil to his house."

The mountains of Gilboa stretch away from hence to the eastward, toward the Jordan, and form the boundary of the plain on the S. E. side.

The plain is flat and well cultivated, and the distance across it about eighteen miles. After proceeding three hours to the northward, the tent was pitched upon a small plot of grass near the village of Soolem, the sheikh of which supplied wood, water, and milk, and entreated me to move into the village, as a security against the people, who were the most notorious thieves in the country; but I know not what better treatment is to be looked for inside a hornet's nest, than out: besides, the fleas in a Syrian village are a fearful host, and overrun a body like beetles. After being twelve hours *en route*, at a slow pace, exposed to a scorching heat, the enjoyment of repose upon the cool grass, while catching the fresh breeze that stole softly across this magnificent plain, was unspeakable; as the sun, the gorgeous sun, was sinking to waken and to warm another hemisphere.

A slight fever had enfeebled me for the last two days; but thanks to Abernethy's *nostrum*, I was gradually becoming cool, tranquil, and

happy, and as I lay watching the "modest" yet "inconstant" moon, was fain to fancy some other eyes attracted thitherward in the same silent hour,—the only intercourse which parted friends can hold,—and thus I had relapsed into that calm, luxurious delirium of thought, which unhappily can only exist in the absence of the object to which it is devoted.

"But pleasures are like poppies spread!"

Here, at the very foot of Hermon, there was no dew, and some treachery in the weather was to be expected. The breeze freshened; and a sudden blast tearing up the pegs, the tent and its pole came rattling about my ears, and put an end to my imaginary *séjour* in merry England.

"A change came o'er the spirit of my dream,"

and I crawled out. The wind settled to a steady gale from the south; and the light fleeting clouds, chasing each other across the sky, foreboded its continuance.

Leaving the men to watch the mules and the baggage, I set out in search of a more sheltered situation, when going round the village to the eastward, I was greeted by a troop of the half-wild dogs with which every eastern town and village is plentifully provided. Finding them

unwilling to understand either French, Italian, or English, I returned to the tent, and took with me my Turcoman: I also took the opposite direction, and requested him to walk first; for as he had often vaunted his singular success in overawing the natives with the Turkish language, he had a sort of claim to the privilege of trying his powers upon their dogs: but here he would gladly have waived the precedence, had I not pressed him to continue.

The dust flew about in clouds, and after examining different corners of the village, that did not appear eligible, we entered some ruins on the northern side, amongst which was a small square space, very full of stones; but the situation being low, and its walls high, the wind passed over it, and sufficient shelter was afforded for the tent to stand; and the mules being loaded, the baggage was silently removed to this spot, the muleteers being anxious that the place of our retreat should not be known, as they seemed to have given up their animals for lost had we remained in our original position. These were the ruins of a town which Abdullah had destroyed two years before, in conse-

quence of the persevering spirit of rebellion which the people had evinced.

It was near midnight before we had established ourselves in our new quarters. The mules were brought within the little enclosure, and there was nothing to give a clue to the place of our concealment. But we had scarcely settled ourselves, before voices were heard along the road toward Nazareth; and from the silence of the dogs, it seemed that the speakers were familiar to them, and must have belonged to the village. In half an hour they returned; and the muleteers had no doubt that they were some of the Arabs, who, not finding the tent in its original place, had given chase along the route which we should follow. We were as quiet as mice, and took our leave some time before daylight.

In half an hour the track crosses a considerable brook from the eastward, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon. One hour further is another village, beyond which stands the chain of "Hermon the less." The road, instead

of ascending it, turns to the west, and keeping along the bottom, passes round the point. This mountain range does not form the boundary of Esdraelon, as appears to any one approaching from the south; but rising up in the plain, detached from the chief mountains of Galilee, runs parallel with them, at a distance of one hour. On the north side is the city of Nain; a few ruins of which still remain. Further to the eastward, nearly opposite to Mount Tabor, are the remains of Endor, on some lower hills, which are a sort of appendage to the greater Hermon, and called "Hermonium."* As we approached the Galilean mountains, the road bending rather to the west, ascended to a narrow ravine, down which poured a torrent of water, increasing the difficulty of a pass by no means easy under the best circumstances. Some companies of women were coming down to the plain to collect thistles, which they peel and eat without any other preparation. The stem is long, prickly, and feathered from top to bottom on three sides like an arrow, and supplies a sweet and juicy vegetable.

* Broc.

Upon emerging from the ravine, we turned to the east near a cistern and aqueduct; to the left of which, at a short distance, is the village of S. Giacomo, where James the son of Zebedee lived; and two miles and a half beyond is Nazareth, standing within a basin formed by the surrounding hills.

CHAPTER XVI.

Superiore of Convent.—Repast.—Chapel of the Santa Casa.—Account of it as believed by Roman Catholics.—Miraculous Column.—Workshop of Joseph.—Table of our Lord.—Synagogue whence the people thrust Him out.—Precipice, Site of erroneous.—Ahmet destroys the Convent Clock.—Lame Horse.—Village of Deborah.—Mount Tabor called Itabyrium and Mastois.—Its rich appearance.—Cavern where our Lord charged the Disciples not to tell what they had seen.—Chapel of the Transfiguration.—Strength of the Walls built by Josephus.—Pezzo of Polygonal.—Bazaar held near the foot of the Mountain.—Alarm excited by the appearance of Bedouins.—Tribute levied upon Nazareth.—Severity of the Pacha's Demands.

May 3.

It was nine o'clock A. M. when we reached the convent; and presenting my letters from Jerusalem, preparations were ordered for the reception of myself and servant. The Superiore was a Spaniard, whose chief external peculiarities were the possession of no teeth, and enormous ears. His Italian and Spanish were mingled together with so little discretion, and uttered

with so much rapidity, that I had difficulty in understanding anything he had to communicate.

Having retired to a large square apartment in which were two chairs and a table of homely make, I was busied upon my ablutions, when dinner was served. The first *entrée* was of last year's peas, very large and well dried, but not so well boiled; second ditto, greens, (never a favourite *légume* of mine:) I began to consider the days that were past, and found it to be Friday. Third and last *entrée*, salt fish *aux raisins et aux oignons*; not bad, but limited.

In the course of the day I visited the convent chapel, where formerly stood the house of the Virgin. It has two aisles, the centre of the building being occupied by the high altar, beneath which is a staircase to descend into the chapel of the Santa Casa. The place from whence the abode took its flight is an antechapel, thirty feet by twelve, in front of a grotto in the rock, containing an altar named after the Annunciation.

I had previously visited the Santa Casa at Loreto, where I bought a little book, in which the voyages, travels, and adventures of that restless cottage are detailed; and the reader

may find some amusement in the perusal of the following extracts, from a work published in 1828.

"L'on sait que l'an 71 de l'ère Chrétienne, la ville de Nazareth fut cruellement pillée et dévastée par les troupes de Tite-Vespasien. Dieu cependant veilla d'un œil soigneux et propice à la conservation du domicile sacré de Marie, n'ayant point permis que la fureur des soldats Romains pénétrât jusqu'à l'endroit où il était situé, et dans lequel il demeura toujours caché, jusqu'au moment fixé par les décrets divins, afin de l'exposer ensuite à la vénération de tous les peuples de l'univers. Un tel évènement arriva, en premier lieu, sous l'empire du grand Constantin. L'impératrice Hélène, sa mère, vers l'an 307, se hâta d'entreprendre un saint pélerinage aux lieux sacrés de la Palestine. L'endroit où notre rédemption eut son principe fut le seul où elle ne trouva aucune marque de profanation. La sainte pélerine trouva l'habitation sainte de la Vierge parmi un tas de ruines. Elle donna des ordres pressans aux ministres impériaux de faire construire au-dessus, et à l'entour de la Sainte Maison, un temple auguste et magnifique.

"Ce fut en 1291 que le Calife ou Roi d'Egypte s'empara de toute la Galilée, après avoir fait passer au fil de l'épée vingt-cinq mille Chrétiens, et en avoir mis deux cents mille en esclavage. Nazareth vit détruire alors l'auguste Basilique que Sainte Hélène avait fait bâtir. Le Seigneur, pour sauver la maison de sa mère, par le plus surprenant et le plus inoui des miracles, l'arracha de ses fondemens, lesquels, pour preuves d'un si grand prodige, existent encore visiblement à Nazareth, et transporta l'édifice de Nazareth en Dalmatie, où elle a été en dépôt pendant quelque tems. Elle s'arrêta (l'an 1201, le dix Mai, sous le pontificat de Nicolas IV.) sur une petite hauteur située entre la ville de Tersatte et de Fiume. Les habitans de Tersatte s'adressèrent unanimement au Chevalier Nicolas Frangipani, qui était alors gouverneur et seigneur de cette province, et lui demandèrent permission d'envoyer à Nazareth quatre de leurs concitoyens, pour s'assurer d'un évènement si inoui.

"De retour de la Palestine après s'être acquittés de leur commission importante, les quatre députés assurèrent tous unanimement que dans Nazareth de Galilée il n'existait plus le domicile de la Sainte Vierge; que, s'étant transportés sur

l'endroit où il avait existé, ils en avaient soigneusement observés les fondemens, encore reconnaissables à leur largeur et épaisseur, et que le tout s'accordait parfaitement avec ce qu'ils voyaient dans la Sainte Maison, dont le Seigneur par un prodige si extraordinaire avait voulu honorer leur* patrie. L'on ne saurait croire combien, en peu de tems, le culte de la Sainte Maison se rendit célèbre par le nombre infini des pélerins qui de toute part s'accouraient à Tersatte, lorsque tout-à-coup, après trois ans et sept mois depuis sa mémorable translation à Tersatte, on vit la Sainte Maison s'élever nouvellement dans les airs, et passer la Mer Adriatique: elle se plaça au milieu d'une épaisse forêt à peu de distance de l'heureuse colline où on la voit actuellement, et où toute la Chrétienté se rend pour la vénérer. Les bergers qui se relevaient pour la garde de leurs troupeaux furent les premiers qui eurent le bonheur de voir ce saint asile. Une lumière extraordinaire frappa leurs yeux, et ils virent avec étonnement que ce splendeur partait d'une vieille maison qu'ils trouvèrent pour la première fois dans un lieu où il n'y avait

* Maroth. Pascom. Glavinich. Angelit.

jamais eu aucune marque d'habitation. Mais comme chacun y accourait de tous côtés, attiré par la nouveauté du prodige, tandis qu'ils raisonnaient ensemble, il y eut un qui assura avoir vu cet asile, de loin, lorsque porté dans les airs il s'avançait vers le rivage le plus proche de la mer Adriatique.

"Cependant l'ennemi du genre humain, frémissant de voir un si grand bien opérer contre son gré, fit tous ses efforts pour détruire la devotion des fidèles, et empêcher le concours qui s'y faisait. Quelques hommes sans mœurs, sans religion, se rassemblèrent dans les environs de ce lieu saint et tendirent des pièges aux pieux pelerins, en sorte que la crainte des assassinats qui se commettaient journellement fit cesser peu à peu le concours. Mais ces fâcheux incidens semblent n'être arrivés que par une disposition du Ciel, afin que les peuples fussent mieux disposés à recevoir la nouvelle miraculeuse d'une seconde translation. En effet, huit mois après sa première arrivée, la Sainte Maison se trouva colloquée sur le sommet d'une belle colline qui s'élève vers Recanati, à la distance d'environ un mille de l'endroit qu'elle avait occupée dans la forêt. Deux

frères, citoyens de Recanati, possédaient en commun cette colline : satisfaits à l'excès du précieux don que le Ciel semblait leur faire, en plaçant dans une de leurs propriétés cette chambre sainte, ils lui rendirent à l'envi tous les honneurs possibles. Mais dans peu de jours, voyant l'autel et les murs sacrés de ce saint asile couverts de riches présens, et de vœux que la générosité des bons Chrétiens y déposait sans cesse, ces richesses considérables firent naître dans leur cœur un vil désir de s'enrichir aux dépens du lieu saint, et peu s'en fallut qu'ils n'en vinssent au point de souiller du sang fraternel ce sol, que la Sainte Vierge s'était choisi pour sa démeure. Mais le Très-Haut, qui abhorrait autant les fureurs de la dissension fraternelle, que les assassinats qui avaient été commis dans la forêt, transporta la Maison de sa divine Mère hors de la propriété de ces deux mauvais frères, et la plaça sur une autre plus belle colline, à une portée de fusil de la première, et au milieu du chemin public qui conduisait au Port de Recanati; c'est l'endroit même où elle existe aujourd'hui."

On the left, within the chapel of the Santa Casa, are two pieces of granite column, one

fixed into the ground, the other firm in the ceiling. The column was originally placed to mark the spot where the angel stood, and was broken by the Mohammedans, who wished to have carried it away, but the perverse pillar would neither go nor fall, and still hangs there; and thereby hangs a miracle, as the monks relate. At no great distance from the convent is a small chapel, called the *workshop of Joseph;* and on a higher part of the town is another chapel, where is preserved an irregular piece of rock, fifteen feet by seven, having a flat tabular surface, upon which tradition says that our Lord and his disciples were accustomed to take their frugal meals. The synagogue out of which the people thrust our Saviour is now converted into a Christian chapel: and to the west of the town is the precipice over which they would have thrown him. The pathway to it from the village lies along one side of a narrow ravine, and midway a semicircular seat is cut in the rock, called "the monk's divan."

Here my two cowled companions seated themselves, to divide the journey, and mitigate the toils of it with brandy, a bottle of which was produced, together with a glass, according

to the common practice of these brethren even on the shortest pilgrimage. The precipice is on the edge of the plain of Esdraelon, opposite to Nain; and appears to be seventy or eighty feet to the first shelving place, but to the very bottom three hundred. A stone, four feet and a half high, stands upon the edge of it as a parapet, in which are some small round cavities, believed to be the marks of our Lord's fingers, when he struggled against those who would have thrown him over.

A little altar below, cut in the rock, formerly stood within a chapel built by Santa Helena, the foundations of which remain, together with two cisterns of great depth. In answer to some questions about the received opinions as to the site of the original town of Nazareth, the monks affirmed that it stood upon the ground above the precipice; but this was said in order, as it seemed, to make the site of the precipice tally with that described by St. Luke, which was "the brow of the hill upon which their city was built." But such a belief would create a dilemma; for either the synagogue, the Santa Casa, the workshop of Joseph, and the other holy places as they are now fixed, would be

incorrectly laid down, or Nazareth must have extended from the present town to the precipice, which, from all accounts of its size, we should not be justified in supposing. The present town stands a mile and a half distant from the precipice, and totally distinct from the hill which forms the latter. The extremity of the hill toward the precipice has a rocky surface without any appearance of having been built upon, while around the present town are found the substructions of buildings long since destroyed.

It is by no means necessary to search at so great a distance for a "brow" high enough to serve as a place of execution, since many might be found in the immediate vicinity of the town of altitude equal to the Tarpeian rock. The strongest argument in favour of the received site is the fact that the empress Helena dedicated an altar and chapel on the spot; and although her belief was founded upon a tradition of three centuries' standing, yet such a tradition may have been correctly preserved.

On the following day I visited Mount Tabor. The convent clock having played the monks some tricks, the universal genius of Ahmet led him to offer his services to correct it, and he

was left at home for that purpose. The clock was taken to pieces; and whereas before it had been subject only to occasional fits of *jibbing* or running away, it ever after refused to stir a peg. A watch belonging to one of the monks, which had kept time tolerably well, suffered in the same way.

Being warned of the probability of encountering the Bedouins, and the chances of being plundered and put to death, I was to be fortified inwardly against outward apprehensions with brandy; and it was with the utmost difficulty I could overrule the solicitation of the monks that I should carry a bottle of it with me. The horse I rode was so painfully lame in the shoulder, that he could only go sideways, which sailors call "going to leeward;" a mode of voyaging which they are wont to compare to that of a crab,—and, by my troth, the action of this animal was not unlike the passaging of that fish. I hoped that as the creature grew warm, he might peradventure grow sound, and go straight; but he continued in the same rheumatic state all day. The first part of the way lies among hills cultivated with corn; after which it enters a forest of stunt-

ed ilex, thinly scattered over a surface of long grass.

At an hour and a half, we passed a rapid brook which runs down to Esdraelon, and one hour beyond, descended to the edge of the plain, near the small village of "Deborah," where "*she*" who "*judged Israel*" is reported to have dispensed her decrees. It is situated at the foot of Mount Tabor; and the little stream above mentioned, which flows at no great distance from it, is called * "the lesser Kishon," and is in fact the northern branch of that river, near to which Deborah and Barak defeated Sisera. The village consists of a few huts of mud. Here the ascent of Mount Tabor commences. This mountain, called by the Seventy "Itaburium," and by Polybius "Mastois," is circular, conical, and nearly detached from those about it. Its form is singularly regular; and the sides covered with long grass, cistus, corruba, and other shrubs, give it a rich green appearance. Nevertheless, this character belongs equally to the other mountains to the north of it.

Those fairy-land figures, in which it has been described by Polybius and others, are no longer

* Broc. Breiden.

applicable. Adrichomius calls the mountain most fair; round, and finished from top to bottom with perfect regularity; thickly clad with vines, olives, and a variety of shrubs and fruit-trees. Invigorated by perpetual dews, mantled by the verdure of its trees and plants of varied dyes, it is said to be redolent of sweetest flowers. "Here," says he, "is the favourite haunt of every animal that befits the chase; here too the resort of every vocal bird, whose songs charm the hearer with unceasing melody."

The ascent is steep, and occupied about an hour.* Not far from the top is a small round cavern formed into a chapel, marking the spot where, after the transfiguration, "as they came down from the mountain, our Lord charged them that they should tell no man what things they had seen." The actual summit is a ridge of table-land half a mile† in length, and four

* Josephus reckons the ascent at about thirty stadia, nearly four miles. It appeared to me considerably under three; and yet no one has higher claim to credit in this matter than Josephus. Bell. Jud. l. iv. 2.

† Here the same author has greatly overrated the area of the summit, in calling it twenty stadia across—two miles and a half; and yet he himself built the wall which enclosed this space. Ib.

hundred yards wide, cultivated with wheat and barley, around which, upon the brow, are the ruins of a strong fortress, fifty or sixty yards in width. The walls, of wrought stone, have been of great thickness, as some remaining pieces still serve to show.

On the south-west side is the chapel of the Transfiguration, occupying the spot upon which that event took place. It is a subterranean cavern choked up with long grass and heaps of stones. A few steps descend into a small square chamber, on the right of which in a recess is visible the top of a pointed arch of exceeding good work: this cannot be examined without excavation, but it probably leads to another chapel within. On the left side of the chamber is an entrance to another small one, where are three altars, dedicated to the three disciples who witnessed the transfiguration, and probably in imitation of the three tabernacles which St. Peter proposed to make. No traces are left of the garden which enclosed the spot, as described by William of Tyre: all is now a wilderness.

At the top of the mount on the northern side is a circular pit of vast size and depth,

which seems to have been a cistern, now full of briers and thorns. Santa Helena built here a cathedral in honour of the three apostles, and endowed* it richly. In after-time two monasteries were added, one of which was Greek, and dedicated to Elias. But the ruins now seen appear to be of too warlike a character to have encompassed monastic abodes. In many places may be distinguished the remains of a foss, faced on both sides with stonework, and at one of the angles is the remnant of a strong tower; whence we may conclude that the ruins are part of the walls built by Josephus in forty days † round the summit of the hill.

Unconnected with any of the surrounding vestiges of former times, totally unlike them, and of far greater antiquity, is a piece of wall, thirty-five paces in length, which remains in the centre of the fort. It is of the third order of "*polygonal*," according to the eras fixed by Sir W. Gell and Professor Gherard. The stones are large and unhewn, but do not rest against a bank of earth as polygonal walls generally do. Mount Tabor having been anciently a stronghold of Zabulon, as appears from Barak

* Niceph. † Bell. Jud. l. iv. c. 2.

assembling his army there, and descending from thence to fight with Sisera, this fragment may have formed part of a then existing fortress.

The abode of Deborah, at the foot of the mountain, was the place whither the people "*came up for judgment;*" and it is worthy of remark, that at the present day the Arabs assemble at the foot of the same mountain every Monday, to hold a bazaar, and dispose of their merchandise; the governor of Tabaria, in whose jurisdiction the place is, either attending himself, or sending a deputy, for the dispensation of justice. There is no village at the place, but the meeting is held in the open plain, as it might be "*under the palm-tree of Deborah;*" and close to the spot are some ruins, at which all those who are debtors for tributes or duties are accustomed to pay them. Although it is merely related in the Book of Judges, that the people "*came up for judgment*" to stated places at different periods, it is nevertheless by no means improbable that they did at the same time transact other business, and that the meeting was also taken advantage of for the sale of merchandise, out of which ancient practice the present one seems to have grown. The

people assemble here from every part of the central country, the Houran, Acre, and from all the coast as far as Jaffa.

In returning, I left Deborah some distance to the south, and crossed the low range of mountains to the north-west of Tabor without any track. We had scarcely reached a narrow pathway through the long grass, when the guide told me to look out, as there were Bedouins ahead; upon which I cocked both barrels, though I never felt less eager for game. They were three in number, enveloped in their large bournouses, with the tawny strings of the Wahabee hanging over their keen dark eyes, and their naked feet shod with the broad iron stirrup. Their spears were some fourteen feet long; and mounted upon white mares, they were filing up the pathway through the ilex wood at a slow pace. Each of my barrels contained six or seven slugs; so that with the aid of my pistols, if I could only be allowed the first move, and the guide should act discreetly, there could be little doubt the game would terminate in our favour.

Turning out of the path to the right, a movement which the guide was very ready to

second, I kept forward in a parallel line with it, at thirty yards' distance; watching the order of the approaching party, that in case they left the track, and came on at a charging pace, there might be time to secure two of them before their ferocious-looking lances would reach home; after which, the third might be quartered upon the guide and myself, and perhaps sufficiently well entertained. They advanced without deviating from the path, and as we passed, the leader crossed his breast, smiling as if he read my fears; and never did I give the salutation of peace to a Mussulman with more sincerity. Their mares were of exquisitely delicate symmetry, with that singular *cut* of the tail which is in general use among the Syrian Arabs. The same fashion I observed to exist among the Bedouins of the Houran, whom I afterwards saw in my way to Damascus. The tail is squared, of the same length with an English racing tail; while a few hairs are left hanging down eighteen inches long in the centre: whether this whip may be kept for the purpose of annoying the flies, I cannot tell.

Nazareth, having a large Christian population, has also a Christian governor in addition to the

sheikh. From him I learned that the village had paid only eight purses annually to the Sultan, and that Abdullah had received three hundred; but, said he, "the Pacha is still harder upon us; for we have already paid more than this last sum, and we never know the end of his demands; for, besides money, he has taken our horses, asses, and camels, for the service of the army, and still compels us to carry lime and timber for the repair of Acre." He went on to relate that the village supplied thirty men for this purpose, to each of whom five piastres were paid daily by the township, while the Pacha repaid only one piastre and a half; and that even the women were driven to carry burdens upon their heads to the same place.

CHAPTER XVII.

Departure for Tabaria.—Fountain of the Virgin.—Cana of Galilee.—Water-pot preserved in Greek Church.—The Triclinium no longer remaining.—Fields where the Disciples plucked the ears of corn.—Mount of Beatitudes.—Lily of the Field supposed to be the Hemerocallis Flava of Linnæus.—Wells where the Five thousand were fed.—Approach to Tabaria.—Sites of Bethsaida and Chorazim.—Walls of Town.—Fleas in Church.—Visit the Mooselim.—Conversation.—Stroll out to Baths.—Description of Pacha's Villa.—Antiquities.—House of Jewess.—View of Lake—Reflections upon.—Sleepless night.

May 8th.

Upon urgent application, the sheikh supplied me with a horse and two asses to transport myself and effects to Tabaria (Tiberias), whither all the population of Nazareth had resorted for the benefit of the baths, and had pressed into their service every beast that Ibrahim had overlooked.

Half a mile east of the town is the Fountain of the Virgin, near to which a church was formerly dedicated to the Archangel Ga-

briel; and the spot has ever been venerated by the inhabitants, from the tradition that it was often hallowed by the presence of our Lord and Mary. The fountain is supplied by an aqueduct, of which fifty yards only are visible above ground; and near it to the right is a large square cistern, now empty. At one hour from Nazareth we came to "Cana of Galilee," consisting of not more than twenty miserable huts. Situated in the tribe of Zabulon, this Cana has been called "the less,*" to distinguish it from another in the tribe of Asser. Here, beside a fountain of brilliant water, lies a sarcophagus of white marble, sculptured with festoons or fillets, surmounted by rosettes, — a proof that hereabouts was the *campo santo* of the opulent when *Cana* was held in some esteem: around it is the more humble cemetery of the present time.

In a wretched hovel called the Greek church is shown one of the "water-pots" in which our Lord performed the miracle at "the marriage feast." It is of white stone, round, rudely cut, and much worn away by time. Upon the spot where the feast was celebrated, are the ruins of a small Roman church, of which pieces of the

* Adrichom.

wall and some arches only remain. The triclinium, as well as the places* where the water-pots had stood, have now disappeared. One hour beyond Cana the road leaves the rocky hill-side, and descends into a cultivated vale. Here it was that, as the disciples passed through the corn-fields, they were rebuked by certain who affected unnecessary scruples, for rubbing wheat-ears between their hands on the Sabbath-day.

Having reached the centre of this vale, at a little distance on the left is the Mount of Beatitudes, circular in form, and something higher than those about it, but not detached from them. It seems to have been a favourite resort with our Lord for prayer and instruction; for it was here that he ordained his apostles, and sent them forth to teach and to purify the world: and here too he made that beautiful exposition of a moral and spiritual life, from which true blessedness is to be derived; wherein the burthensome observances of the old law are mitigated to the more easy and perfect duties of Christianity; directing us to Heaven as the good man's treasure-house; bidding us divest ourselves of too great

* These were long preserved. 1 Hieron. Salign. et al.

anxiety for worldly things; that we should beware not hastily to censure others; and cheering us to follow and persevere in the narrow and rugged path of virtue, and thus hope to be conducted to eternal life.

I sought eagerly around for some flower which might be considered as that "lily of the field," to whose glory our Lord appears to direct the attention of his hearers, as if present before them. One plant only of the *Amaryllis Orientalis* grew there. A pink Lavatera was abundant, and full of bloom; but the most conspicuous and beautiful flower was a rose-coloured *Althea*, which frequently reaches more than six feet in height, with the spike half its length. The "Hemerocallis," commonly supposed to be "the lily," I could not find. There are two plants of this genus which Linnæus distinguishes as "flava" and "fulva:" the latter grows in low marshy ground, while the former, found upon the mountains, is the larger and richer-coloured flower, and most probably the "lily of the field" alluded to by our Lord: whereas the other is that introduced in the Canticles,—"I am the lily of the valleys:" *i. e.* "I have no beauty to recommend me; I am

only that homely flower, the lily found in the valleys." The flower to which our Lord appeals must have been esteemed beautiful, to call forth the panegyric which it received; that alluded to by Solomon must have been the reverse, to justify the comparison made by one who denies that she has any beauty: and hence the expression, "lily of the valleys," seems to be used to distinguish it from the other, and to mark its inferiority.

At one hour from Tabaría are two wells by the road-side, at the head of a fine valley stretching to the south-east. It was near to these, as the Christians of the country believe, that our Lord fed the five thousand with the five loaves, and the spot is, from that miracle, called "*Cinque Panni*," and "*Mensa Christi*:" but, according to three of the Evangelists, this took place on the other side the sea of Galilee; and Adrichomius conjectures that it might have been here that the four thousand were fed with "seven loaves and a few fishes."

The rain and hail fell heavily during the day, the wind was bitterly cold, and the horse which I rode being in wretched condition, was unable to carry me beyond Cana, where I dismounted

and continued my journey on foot. The road descends upon Tabaría over a precipitous hill-side, from the top of which the sight is carried across the lake to the abrupt coast of Gadara toward the south-east; while to the north-east, at the influx of the Jordan, are the sites of Bethsaida and Chorazin, the traces of which are now lost. A narrow plain extends from the foot of the hill to the town, and near the gate are seen the first symptoms of its extinguished splendour, in two fragments of syenite columns, with an architrave of the same between them.

The wall, which is remarkably low, is furnished with numerous round towers, and has only one gate; while the eastern side of the town, being washed by the lake, has no mural protection. The town, narrow, and three quarters of a mile in length, is much dilapidated and thinly inhabited, but not ill-built. Upon leaving Nazareth, the superior of the convent had directed me to a priest who would give me admission to the church, as the only place in which pilgrims can sleep.

The heavy rain precluded the possibility of pitching the tent outside the town, and finding

no other resource within, I was reduced to the necessity of applying to the priest, much against my inclination. He was a squalid being, inhabiting a hut not more trim than himself; and having obtained from him an entrance to the little court in front of the church, I received his sanction to take up my quarters within.

On each side close to the wall, mats were spread in a row for the accommodation of the houseless, which in this country always form the substratum of a bed, and sometimes serve as the only mattress for the weary limbs of the pilgrim. I had passed a few moments in examining the grotesque ornaments upon the walls, when Ahmet observed to me that the monks at Nazareth had informed him the church was very full of vermin, and one glance over my nether person was enough to testify to the truth of this intelligence. Not all the flocks upon the snowy Algidum were half so numerous as the creatures upon my white trousers. I had not long before visited the treasury of Atreus at Mycenæ, with Lord Clarence Paget and Sir Fleming Senhouse, when we were subjected to a like visitation: but upon that occasion they came upon us by fifties; here they made

their assault by thousands. My servant was in no happier condition; and retreating into the court, we commenced buffeting, brushing, and stamping, without regarding where the victims might fall, or whither they might fly; and one half the court being formed into a pool of water, they took another direction, and secreted themselves among the baggage, from whence they perpetually made sorties, to our great discomfiture for the next month. Upon turning up my trousers to ascertain if any had passed the outworks, I found them rushing into my boots, and scrambling over each other like young pigs. Your flea is by nature the most active of all living animals for his size.

Visited the governor for a conveyance forward the next day. He was seated alone in the divan, his domestics and guard remaining without in the court or corridors of the half-ruined building. Desiring me to seat myself beside him, coffee was brought, and he presented me his pipe, when a long conversation followed. His inquiries were particularly directed to the state of the war, and the chance of the Russians penetrating into Syria,—an event for which he was fully prepared, and to which

he appeared by no means adverse; but when his hopes received little encouragement, he took an opposite course, and wished the Pacha might soon visit Tabaría, as he supposed he intended to do by the hareem that he was building at the hot-spring. He promised mules to carry me to Saffat, (the Bethulia of Scripture,) and I strolled out toward the baths, two miles from the town, which previous to the building of Tiberias by Herod the Tetrarch, were called Emmaus.†

Upon the narrow plain which lies between the mountains and the lake, fragments of columns, cornices, and other relics of ancient Tiberias are scattered about.‡ The visitors from Nazareth were living in small tents, among the shrubs and rocks upon the plain, near to a solitary circular bath-house, twenty feet in diameter, surmounted by a low cupola, which stands upon the edge of the lake; the actual receptacle for water in the centre being a quadrangular pit, five feet by four. Around this some forty naked Arabs were seated in rows, three deep, parboiled in the rising vapour

* The same feeling prevailed throughout Syria among all ranks.

† Joseph. Ant. xviii. 3. ‡ Plin.

which filled the chamber; but none ventured to immerse more than a foot, in consequence of the excessive heat of the water. The mountain abounds in springs of the same description, very salt, but not much impregnated with sulphur. The deposit consists chiefly of carbonate of lime, with a very small proportion of muriatic salts, differing in no respect from that of the Dead Sea; for the analysis of both of which I am indebted to the kindness of Dr. Turner, the learned professor of chemistry.

The Pacha is building a private bath close to that now existing for public use, and a small hareem or villa at three hundred yards' distance; behind which is another bath for the "House," supported upon small columns of various marbles, the spoils of Abdullah's bath at Acre. The water is supplied to the hareem by a subterranean aqueduct from the spring; the digging of which was in progress when I was there, and several remnants of statues and other marble remains were thrown out, while in places portions of pavement were visible at the bottom of the trench. The plan of the villa was very simple: upon the ground-floor were two small rooms, having nothing above,

and behind them was the bath. The interior was lined with cedar, which loaded the air with its perfume.

Upon our return to the town, I repaired to the house of an aged Jewess, where Ahmet had given orders for the evening's entertainment to be got ready. The Jews' quarter, lying along the bank of the lake, is shut in by a wall having one narrow gate, and contains a population gathered from various nations, but chiefly from Germany. Fish, for which the lake has always been famed,* was not to be procured; for the practice still existing of "toiling" through the "night," † the produce is disposed of early in the morning, and after the market hour cannot be bought.

The house of mine hostess was in the last stage of decrepitude; in fact, a general break-up had taken place: nevertheless, I was obliged to walk in, according to a compact between my servant and the old lady, who, not being allowed by law to find entertainment for travellers, was fearful of being visited with punishment. I entered in fear and trembling, and was instantaneously assailed by phalanxes of fleas, rising

* Joseph. Bel. Jud. iii. 18. † Luke, v. 5.

from the earth, and leaping from the tattered furniture:

> "On right, on left, above, below,
> Sprung up at once the lurking foe,"

and compelled me to make a precipitate retreat. But after some demur, the Jewess conceded to me the top of the house, which, though overlooked by her neighbours, could not be seen by passers in the street, and was thus secure against inspection by the Arabs. A chicken pilau was served, mingled with more dirt than it would be safe for any *animal bipes implume* to attempt the digestion of, together with a small flask of sweet, well-flavoured Cyprus.

The sky was cloudless, the wind lulled, and the retiring sun shed a warm but softened light upon the motionless lake; awakening the kindred emotions of ardour and serenity, as the sight wandered over the scenes of the Saviour's life, and sought in vain for the remains of those cities wherein "*most of his mighty works were done, and they repented not.*" To the northward are the ruins of Magdalum and the coast of Gennesareth, and near the end of the lake is the spot where once stood Bethsaida; east of

which was Capernaum, and still more to the east, at the *embouchure* of the Jordan, is the site of the obdurate Chorazîn. To the south-east are the rocks of the coast of Gadara, still preserving their precipitous character, and bearing testimony to the accuracy of evangelical description; while the lake itself presents a thousand images to the fancy.

Who would not follow with the eye the course which our Lord must have taken in traversing from shore to shore? And while viewing the abrupt mountains that rise on every side, and witnessing the stillness which had then so suddenly succeeded to a tempestuous day, who would not have before him the rapid changes from calm to furious gales, to which the atmosphere is subject; and recall with tenfold interest that tale, so naturally told, when the "*storm of wind came down upon the lake,*" and the terrified disciples awakened the sleeping Saviour, "*saying, Master, Master, we perish!*"

Returning to the church-yard at night-fall, I lay down in the tent dreaming of sleep: ὦ φίλον ὕπνου θέλγητρον, ἐπικουρον νόσου: but this was one of those Elysian visions of subtile fabric which are so apt to mock our hopes. After

two hours spent in fruitless efforts to wean myself from the knowledge of all sublunary cares, I sauntered out. Ahmet was sitting upon the steps near the door, his head resting upon his hand, and uttering a low plaintive moan, like one afflicted deeply either in mind or body. "*Cos'è, Ahmet?*" said I.—"*Oh, Signore, son mangiato! questi maledetti pullici! son quasi morto.*" I was suffering too seriously in the same way to laugh at his misery, and sat down beside him, re-echoing his plaints, until a heavy shower drove me again under shelter: but soon after I returned in despair to my seat upon the steps, to await the sunrise, when four mules arrived from the Moosellim to put us in action, and make us forget our tormentors.

END OF THE FIRST VOLUME.

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